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ABSTRACT

Compiled and edited by the Museum and Research Department of the Navajo Tribe in 1972, the text provides information about the Navajo Indians and their vast reservation. Major areas covered include Navajo history and customs, religion, arts and crafts, Navajo tribal government and programs, Navajoland and places to go, 7 wonders of the Navajo world, books on the Navajos, and items on sale at the Navajo Tribal Museum. (Several pages may be light.) (FF)

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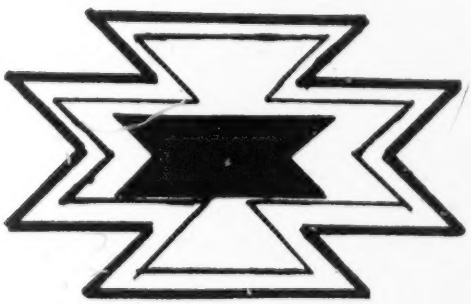

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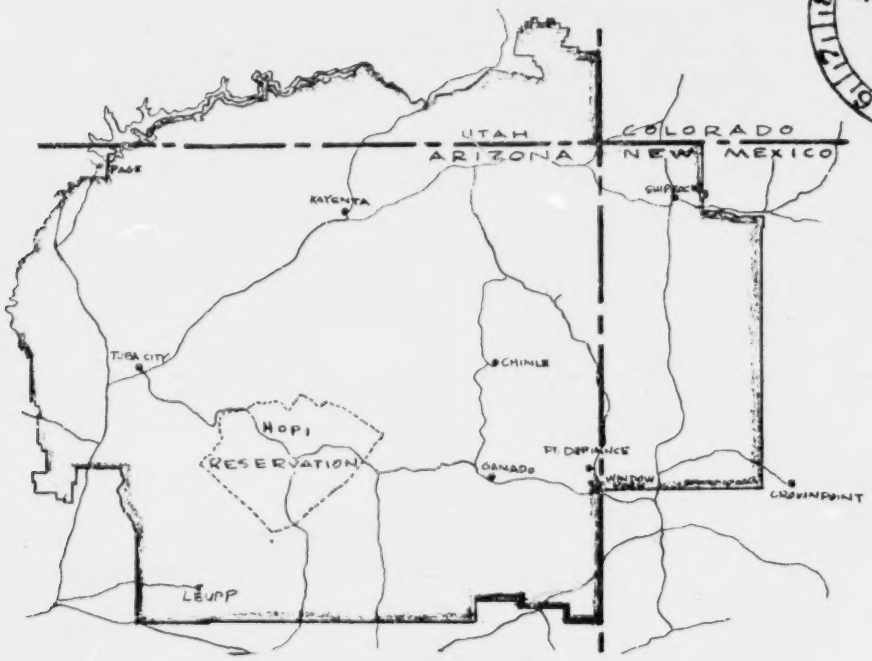

PREPARED BY MUSEUM AND RESEARCH DEPARTMENT

THE NAVAJO TRIBE

WINDOW ROCK, ARIZONA

Third Edition
1972

Compiled and edited by J. Lee Correll and Editha L. Watson
Museum and Research Department
The Navajo Tribe

Drawings by Eliason Scott

ASK ANY NAVAJO TRIBAL OR NATIONAL PARK SERVICE RANGER, THE NAVAJO POLICE, THE TRIBAL PUBLIC AFFAIRS OFFICE OR AT INFORMATION BOOTHS WHAT YOU WANT TO KNOW, OR VISIT THE NAVAJO TRIBAL MUSEUM, WINDOW ROCK, ARIZONA

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THE PEOPLE

SOMETHING ABOUT THE NAVAJO

The People

The Navajo Nation presents a fascinating paradox of 20th Century America.

Other Indians have "vanished." Not the Navajo. They now number more than 130,000 and are increasing five times as fast as the rest of the country.

Other Indians have lost their native language. Not the Navajo. Over 97% of them speak their native tongue fluently, while a large percentage of this group also speaks at least a few words of English. Though known as the Navajo, they refer to themselves as Diné, meaning The People.

Other Indians have lost all or part of their ancient hunting ground. Not the Navajo. Since their treaty with the United States in 1868, they have increased the size of their reservation four times, from 3½ million acres to almost 16 million acres.

Other Indian have deserted their long houses or tipis for more modern housing. But many Navajo families still live several miles from their nearest neighbors in hogans - mud and log dwellings, often with earthen floors.

One look at Navajoland, and the story of the Navajo begins to make sense.

Civilization has always moved along the world's waterways, railroads, and highways. Until a few years ago the majority of Navajos had found themselves by-passed by all of these. Nor did they see much of other modern miracles: electric power, the telephone, radio or television. Today across the reservation they have all of these, and a dramatic change is in evidence as the Navajo Nation merges with the main stream of modern America.

History

The Navajos (who call themselves "Dine'e - The People) migrated to the Southwest some time during the Fourteenth Century, or possibly earlier, and settled in what is now northern New Mexico. They speak a variant of the Athabascan tongue, a language one can still trace through Indian tribes residing in California, Oregon, British Columbia and the interior of Alaska. The People, always progressive and adaptable, added agriculture to their economy when they made this area their home.

By the early Seventeenth Century, early Spanish explorers mistook them for Apaches (indeed, their languages are similar) and called them the "Apaches de Nabaju" - the Apaches of the Cultivated Fields. This was the first mention in historical records of the Navajos as a tribe by that name.

During the Seventeenth Century they began to acquire horses, sheep and goats from the Spaniards, and by 1680, when the Pueblo Indians revolted against the Spaniards and drove them south to El Paso del Norte, the Navajos had adopted a pastoral culture and came to rely heavily on the sheep that provided them with food and clothing.

Raiding had become something of a way of life. Navajo women and children were taken as slaves by the Spaniards, while the Navajos retaliated by also capturing slaves and driving off livestock to add to their flocks and herds. Raids continued with the advent of American sovereignty in 1846, and the settlers appealed to the United States Army for assistance. Another period of warfare commenced, and within a few years, conditions had become such that it was determined that Navajo power must be crushed once and for all. In 1863, Colonel Kit Carson was directed by the Army to subdue the Navajos. They were rounded up and interned at Fort Sumner, New Mexico, for a period of four years.

In 1868, the experiment proving a total failure, General William Tecumseh Sherman signed a treaty with Navajo leaders at Fort Sumner. The Navajos agreed to return to a reservation of some 3½ million acres in northeastern Arizona and northwestern New Mexico, which included the Canyon de Chelly, and to keep peace with other Indian tribes and with the settlers. In turn, the United States agreed among other stipulations to give them 30,000 head of sheep and goats - approximately three to a person - and to establish a schoolroom for every thirty Navajo children.

Successive presidential orders gave the Navajos more territory. Even so, under their expanding pastoral economy they did not have enough land. Livestock steadily devoured range grasses and the heavy rains of the late 1800's produced widespread erosion.

Following careful surveys, it became evident that the reservation would not support more than 500,000 sheep, and that the range was more than 100% overstocked. Stock reduction was recommended which the People resisted. In spite of their wishes, the government bought many of their sheep, goats, and horses, but still it became necessary to destroy thousands more to reduce the herds. This was a bitter experience for the People. In 1940 the Navajos received their first permits to run stock within grazing districts calculated to provide browse for an established number of animals. Against their will, the People submitted to this limitation on their livestock holdings.

Still, they clung to their old ways. They continued to make a livelihood from sheep raising, melon, squash and corn growing, rug weaving, silversmithing, and some farm and railroad employment off the reservation.

Then came World War II.

Social Revolution

Railroads and war industries needed manpower and recruited more than 15,000 Navajos. Thirty-five hundred joined the Army, Navy, and Marines. The Navajos made an outstanding contribution to the war effort. In the South Pacific Navajo Marines developed a code in their own language that the Japanese never succeeded in cracking.

At war's end, the returning Navajos were reluctant to continue the manner of life they once knew. They were now psychologically ready to begin discarding the inertia of centuries, and a combination of circumstances aided them in doing so.

Big drilling companies discovered oil, and the Tribe was paid millions of dollars in royalties and for rights to reserves on oil pumped to New Mexico and the West Coast.

Congress, in the midst of big spending for postwar foreign aid, became aware of the needs of Indians at home, and in 1950 voted $88 million for rehabilitation.

Changes in their economy caused by these circumstances created a renaissance among the People.

The tribe, for many years a somewhat loose association of families, achieved a sense of togetherness and awareness. In 1923 it set up its own Tribal Council to govern under the leadership of a Chairman (Chief Executive), and took over functions long delegated to the Bureau of Indian Affairs.

Although the United States committed itself in the 1868 Treaty to provide a schoolroom and teacher for every thirty Navajo children, Navajos in the past resisted schooling for their children. When the war began, the People's eyes were opened to the way of life outside the reservation, and they realized that they were progressing too slowly. More federal funds were made available, and the education explosion began. As late as 1950, only 12,000 children were in school. At present practically all Navajo children attend schools either on or away from the reservation, or around its periphery. Few Navajos live in villages. They are scattered over all parts of the 25,000 square mile reservation. Consequesntly, many children must leave their isolated family homes to attend school.

How well do the Navajos learn? The language barrier slows many down, and presents more problems to teachers than any other single factor. But for a good Navajo student (usually one whose parents speak English at home) the sky is the limit. In 1971, 1800 Navajos graduated from High School. For the 1971-72 school year, more than 1400 Navajo students - assisted through the Bureau of Indian Affairs Grant Program - enrolled in colleges and universities across the country. With support from the Navajo Scholarship Fund, Some ,39 Navajos are presently pursuing graduate studies.

The U.S. Public Health Service has virtually stopped the march of disease on the reservation. Since it took over the administration of Indian Health Services from the Bureau of Indian Affairs, The U. S. Public Health Service has set up six hospitals and a chain of Health Centers and clinics in the field. As a result, more and more of the People are enjoying better health. Life expectancy has also increased. From an estimated population of 15,000 on their return from Fort Sumner in 1868, the Tribe now numbers more than 130,000.

In their land of paradox and contrast, one of the biggest problems facing the Navajo today may turn out to be one of their biggest assets tomorrow.

The booming population of the Navajo Tribe will mean an available pool of valuable manpower and a ready market for all manner of manufactured goods and services. In assessing the value of reservation resources, its manpower is one of the greatest. As the Navajos acquire greater job skills, that manpower will grow in value.

Tourism

Not to be overlooked as one of Navajoland's greatest and most valuable resources is its dramatic scenery. Tourist potential as an economic force is rapidly assuming major importance.

Tribal leaders already recognize the tremendous drawing power of such spectacular scenes as the precipitous red-rock walls of Canyon de Chelly, the stately pines and spruces, rippling trout streams and lakes of the Chuska mountains, the majestic and ancient spires of Monument Valley, the amazing falls of the Little Colorado, massive Glen Canyon Dam and Lake Powell, and countless other scenic wonders.

With recreational areas becoming more crowded every year in the wide-open West, the Navajos realize that they have a golden opportunity to meet the increasing needs. To help meet these needs, some thirty-four lakes with a total of approximately 5,000 surface acres of water are now available for fishing or boating, and other

water sports. Many of these natural scenic spots have been set aside as Navajo Tribal Parks. Picnic sites and rest stops are located about every ten miles along major highways on the reservation.

Minerals

At present, oil, gas, uranium, and coal constitute the most important mineral resources on the reservation. Oil and gas were developed in the northern part of the reservation as early as 1907. As of Novermber 1, 1971 there were 814,608 acres of land under lease for oil and gas development alone. Bonuses and royalties accruing from these mineral resources constitute a major sources of income for the tribe.

Agriculture and Livestock

For more than two centuries Navajos were semi-nomadic herdsmen whose survival depended on their sheep and goat herds. As a result nearly all of the Navajo country is still a pastoral frontier. Approximately 15,000,000 acres of range lands are grazed annually by Navajo stock which numbers750,000 sheep units (A horse = 5 units; a cow = 4; a sheep or goat = 1).

In 1970, of the 36,648 acres of irrigated land available, a total of 20,752 acres was utilized for irrigation farming. Although stock-raising and agriculture formerly were the mainstays of the Navajo economy, farm produce was raised and utilized primarily for subsistence purposes. The limiting factor in agricultural development has been the lack of water. However, when the Navajo Irrigation Project (part of the $23 million Navajo Dam Project on the San Juan River) is completed, an additional 110,000 acres of irrigable farmland will be available, resulting in a tremendous impact on Navajo agriculture.

Manufacture

The Navajo Tribe has attracted numerous outside industries to the reservation or to nearby border towns, thereby securing additional employment for the Navajo people. These new industries include the Fairchild Semi-Conductor Corportation at Shiprock. Started in 1965, the plant now employs 671 Navajos and has indicated that employment, in time, will increase. In the Four Corners area, the Utah Mining and Construction Company and the Four Corners Power Plant complex provide many opportunities for Navajos living in that area. Construction work on the Navajo Irrigation Project also provides additional employment. Another industry to locate on the reservation is the General Dynamics Corporation, which broke ground for a plant at Fort Defiance in 1967. This company, when operating at full capacity with two or three shifts, will employ from 300 to 400, mostly Navajos. In addition, the Tribe owns and operates two

motels and restaurants and six Arts and Crafts Guilds on the reservation. At Window Rock, the Navajo capital, a modern shopping complex has been built, occupied by the FedMart discount stores of California and other businesses. A new luxury motel and restaurant is associated.

For years the Tribe has operated a lumber industry at Sawmill, Arizona, producing about 20 million board feet of lumber a year. The success of this operation and further surveys of the Tribe's vast stands of ponderosa pine encouraged the Tribe to appropriate funds for a new sawmill at the west base of the Chuska mountains on the Arizona-New Mexico border-an $11 million operation. Adjacent to this, the Tribe established a whole new town called Navajo, New Mexico. The present value of this complex is over $21 million. During one recent fiscal year the new sawmill produced a cut volume of timber products totalling 51,253,000 board feet with a gross value of $4,386,469.

The Navajo Nation receives millions of dollars from its various sources of income. This money is not distributed to the members on a per capita basis as among some tribes. Rather it is apportioned for surveys, planning, research, law and order, well drilling, public works, to improve health and education, welface, community development, and other projects for the benefit of the People. Some eighty Chapter houses have been built to serve the Navajos as gathering places for grassroots political meetings as well as for parties, dances, and other local functions.

In the field of industrial development, the Tribe has indeed moved far - from almost nothing to a tribal annual budget now in excess of $15 million.

The Navajo people are industrious and adaptable and are striving to find solutions to their social and economic problems. The Tribe is keenly aware of the need for cultural adjustments and is consciously thinking and planning for the future. An outstanding example was the opening in January, 1969, of the Navajo Community College at Many Farms, Arizona, the first college to be installed on any Indian reservation. The Rough Rock Demonstration School, also near Many Farms, is another step in the direction of education <u>of</u> the Navajos <u>for</u> the Navajos.

The Navajo has much to look forward to, and he is losing no time in developing his own plans and programs to ensure himself a brighter future -- a future when he will enjoy full participation in the life of modern America, with a full share of American economic opportunity and social justice.

POPULAR FALLACIES REGARDING THE NAVAJO

Although the Navajos and their country are perhaps the most studied and written about of all tribes, unfortunately the general public has acquired a number of misconceptions about them that have no basis in fact. It is in an endeavor to set the record straight that the following is presented:

Most popular misconception is that originally the Navajos were raiders. Nothing could be farther from the truth. Writing in 1630, Fray Alonzo de Benavides noted that they were "very skillful farmer." It was only after the forays of the white settlers -- who regarded the Navajos as something less than human, and coveted their land and their livestock as well as Navajo women and children for slaves -- that the Navajos retaliated with such telling results that they became known as raiders.

The Navajos do not receive monthly checks from the Government just for being Indians. Any tribal income from uranium, helium, or other materials found on the reservation goes to the tribe as a whole and is administered by the Tribal Council in ways that will benefit the entire tribe. Individual incomes derive from the sale of livestock, wool, manufactures such as rugs and jewelry, or from salaries.

On the other hand, the Navajos are not poverty-stricken. Although the average income is low, The People are adapted to it, and our white standards of living have small appeal to many of them. Enough to eat and wear, and a place to sleep, are their basic standards. They realize the value of education as a means to employment that will provide them with trucks, TVs, and such refinements of living, but they enjoy their old camp life equally well.

The Navajos do not live in villages except where they have clustered around facilities such as the agencies. Out on the reservation, a few families belonging to one clan may live fairly near each other, but it may be miles between such groups. A trading post and postoffice will be visited by families living several miles, or even more, away from the store in every direction.

The Navajo reservation is not a desert. Altitude ranges from 4,000 to more than 10,000 feet. There are several large forests of tall pines, interspersed with meadows. Pinyon and Juniper stands are also abundant. Too, there are large areas of sagebrush, and in a few places one can see extensive sand dunes, but these are rare. The saguaro, ocotillo, or other true desert plants do not

grow anywhere on the reservation, but there are many varieties of beautiful wild flowers. Mountains, mesas and buttes are common sights in the landscape, as also are deep canyons.

The war-bonnet, with its many feathers framing the wearer's face and covering his head, is not, and never was, a part of the Navajo costume. Because it is so spectacular, it is worn by Indians of many tribes when they take part in ceremonies for the tourists, but it actually belongs only to the Plains Indians as a part of their culture.

Many scholars insist upon spelling the name of The People with an "h" -- NAVAHO -- and there are many publications to be found with this form used. The Navajo Nation itself prefers, and has passed a resolution accordingly, that Navajo be spelled with a "j" -- NAVAJO.

THE PEOPLE - IN ACTION

Navajos today are moving rapidly forward through a period of transition from a socio-economic position of total dependency on the Federal Government to a position of making decisions on their own - decisions which affect their lives today and even more significantly the lives of future generations. At the same time, there is a conscious effort to preserve the important elements of the way of life which has been important in their past.

Based on the best available data, the January 1, 1972, Navajo population living on and near the Reservation, including the communities of Ramah, Canoncito, and Alamo numbers nearly 131,000 persons. Median age of the population is 17.4 years. The ratio of women to men is 102 to 100. Of the total group 3.3% are 65 years old and older; nearly 43% are 21 years old or older. Effects of a better environment, sound health practises and a more productive economy will tend to shift the median age upward, increase the number of persons 65 years old and older and rapidly increase the number of persons 21 years old and older.

Closely-knit family groups, sometimes referred to as the extended family, living in a rural area, with a band of sheep as the basis for their economy, are disintegrating. Education and job opportunities in a wage economy have taken younger members of the group into community settings often built around government installations. Community action thus is replacing the isolation of the extended family and local community action is carried over into Tribal governmental affairs and economy.

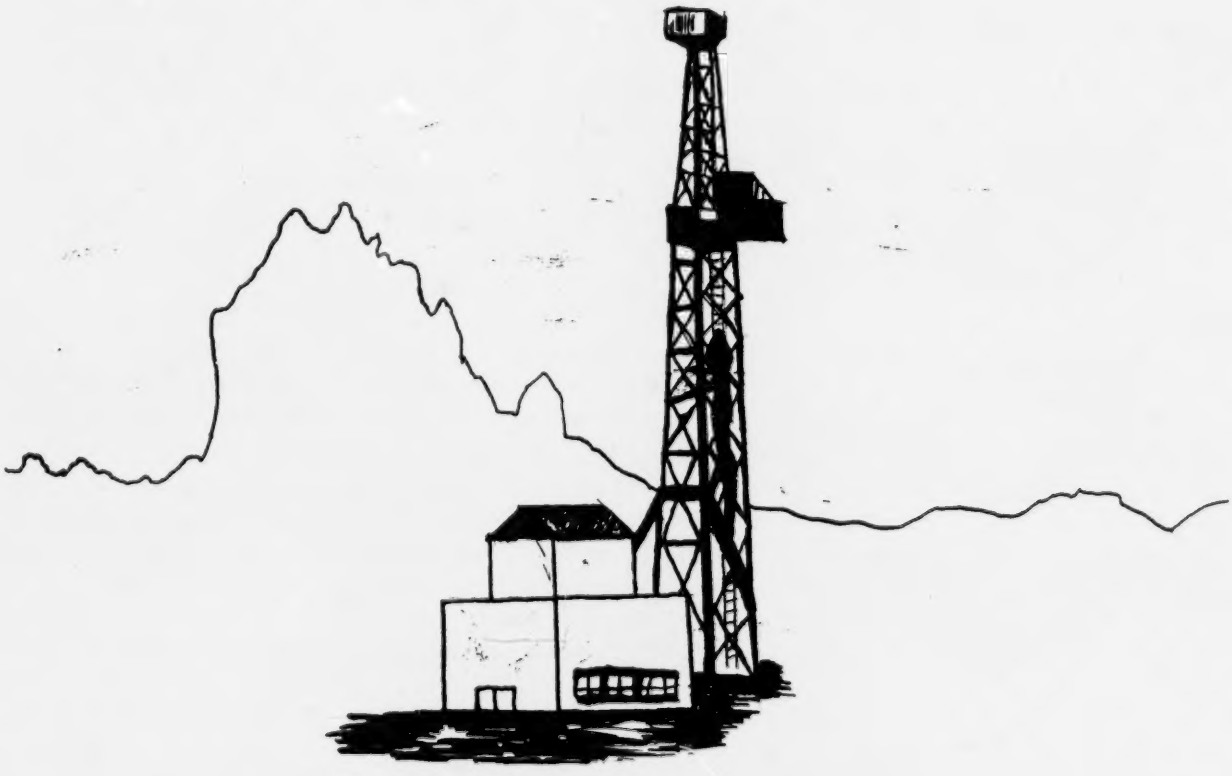
Education's changing role has contributed a major share to the Navajo attitude. Today more than 51,000 young people are enrolled in school, with more than half of this number enrolled in public schools. The Tribe is demonstrating its interest with the establishment of the Navajo Community College, and Rough Rock Demonstration School. Several local communities have expressed an interest in operating local schools on a contract basis with the Bureau of Indian Affairs. More than 1,600 Navajos are attending a college or university with funds provided by Tribal and Bureau scholarhips.

Navajos, individually and as leaders in Tribal government, are tremendously interested in looking at the needs of their local communities and the total Reservation, setting up plans for development; and making necessary arrangements for technical advice and funding. Resources of federal, state and local agencies are being used, with even more requests expected as the pace of development quickens. In addition to the Navajo Tribal Utilities Authority and the Navajo Forest Products Industry, the Tribe recently estab-

lished the Navajo Agricultural Products Industry and the Navajo Housing and Development Enterprise. These new organizations were set up to provide management for the 110,000-acre irrigation project and to develop new housing for the reservation.

In addition to the wholly-owned Tribal enterprises, major industries include the Fairchild Semiconductor Division of the Fairchild Camera and Instrument Corporation at Shiprock, New Mexico; General Dynamics Corporation at Fort Defiance, Arizona; Eastern Navajo Industries, Gallup, New Mexico; Utah International, Inc., Fruitland, New Mexico; Peabody Coal Company, Kayenta, Arizona; Kerr-McGee Corporation, Farmington, New Mexico; Shell Oil Company Refining, Aneth, Utah; and El Paso Natural Gas Company, Window Rock, Arizona.

Impact of the efforts of Navajos to make the reservation a better place to live - best possible schools, full employment, commercial services, desirable communities fully developed - is already quite evident. People are in action. Navajoland tomorrow will be better, and in the not too distant future, the best place to live.



SOMETHING ABOUT NAVAJO HISTORY

Navajo legends relate that The People emerged from underground into the southwest. However, the belief generally held by anthropologists is that they came across the Bering Strait in early times, though perhaps somewhat later than some of the other southwestern tribes.

Be that as it may, the Navajos are first recognized as an ethnic group from hogan remains in the Dinetaa, or old Navajo Country, located in northwestern New Mexico and southwestern Coloado. These date as early as the 15th century, although Navajo presence there from earlier times is generally accepted by most anthropologists. From the Dinetáa they spread south and west into what has come to be called the Navajo Country. By the early 1600's they had become a powerful and aggressive tribe.

Not long after Spanish intrusion into the southwest, the Navajos acquired horses and sheep. They learned to work with wool and acquired the knowledge of working with metal. Famous for their adaptability, during the early centuries after their entry into the southwest the Navajos adopted from others much of the culture that has made them the people they are today. It has been said that even though they selected a great many cultural traits from their neighbors - both Indians and Spanish - they modified or improved on everything they adapted to their own use.

The Navajos quickly increased in numbers during the early period after their penetration of the southwest. According to their legends, originally there were only four Navajo clans. By additions from neighboring tribes, particularly the Pueblioans, today there are more than seventy. Marriage within one's clan was and is regarded as incest; hence the necessity for the addition of other clans to cope with their "population explosion" is understandable.

Spanish occupation of the southwest, principally along the Rio Grande Valley lasted from 1598 to 1821, with the exception of a short period following the Pueblo Revolt of 1680 when the Spaniards were driven southward. Following its independence from Spain in 1821, Mexico became sovereign over the southwest. In 1846, when U. S. troops invaded the country, Mexican possession was ceded to the United States by the treaty signed at Guadalupe Hidalgo, Mexico, February 2, 1848. Neither Spain nor Mexico had ever succeeded in conquering or dominating the Navajos, nor did the United States during its first 17 years of sovereignty in the southwest.

The first United States military expedition into Navajo country was made in the winter of 1846, when Colonel Doniphan and his troops marched to Bear Springs, later Fort Wingate, where they met with

Zarcillos Largos, Narbona, Sandoval, Manuelito, and other chiefs and a multitude of Navajos. A treaty of peace - the first between the Navajo Nation and the United States - was signed there November 22, 1846.

During the next 15 years, six other treaties were drawn up, agreed to, and signed - May 20, 1848 at Beautiful Mountain, September 9, 1849 at Chinle, November 15, 1851 at the Pueblo of Jemez, July 18, 1855 at Laguna Negra north of Fort Defiance, December 25, 1858, and February 18, 1861 at Fort Fauntleroy, later Fort Wingate. Only the 1848 treaty was ever ratified by the United States Senate. Also, during this period Fort Defiance, the first military post in the Navajo country, was established by Colonel E. V. Sumner on September 10, 1851. Both sides failed in honoring the terms of the various treaties, although it has usually been the custom to blame the Indians for any and all breaches of treaty terms. Permanent peace between the Navajo Nation and the United States continued to be delayed as intermittent periods of peace and war existed, until finally the United States determined on a course of all-out war against "The People" to either subdue them for all time or to annihilate them.

General James H. Carleton ordered Colonel Christopher ("Kit") Carson to spearhead the campaign, which was initiated late in the spring of 1863. Invading Navajo country, the troops killed Navajo sheep and livestock wherever they could be found, devastated their cornfields and orchards, burned their hogans, and by their scorched-earth tactics laid waste the country and completely destroyed the Navajo economy. To elude the enemy troops, many Navajos, although almost starved into submission, retreated to the fastnesses of the high mountains and deep canyons in the western part of their country which was little known to the invaders. Others, too stunned or weak to resist, surrendered and made the long walk to Fort Sumner on the Pecos River in eastern New Mexico where they were held in captivity for the next four years.

Ultimately about half the tribe - more than 8,000 - made the "long walk" to Fort Sumner, which President Lincoln, on February 15, 1864, proclaimed as a reservation. Conditions at Fort Sumner were far from ideal. Raids by Comanches and other marauding Indians, crop failures due to insect infestation and other causes, bad water and the depletion of wood for cooking and heating, sickness, and other circumstances disillusioned the Navajos early in their confinement.

After four heart-breaking years, they began to make overtures for returning to their homeland. Finally their petition was granted and a Peace Commission headed by General William T. Sherman was sent to arrange a treaty.

After having been offered a choice of being sent to Indian Territory in Oklahoma or returning to a portion of their former homeland, the Navajos overwhelmingly chose the latter, and on June 1, 1868, the eighth and final treaty between the Navajos and the United States was concluded. Two weeks later, they began the return to their homeland accompanied by Theodore H. Dodd, their first agent.

Soon afterward, Fort Defiance was designated as the first Agency Headquarters. Recovery from their defeat was slow at first. Their herds had been decimated, their economy shattered, and their dwellings burned. However, with the first issue of sheep in October, 1869, their hope was renewed and they felt encouraged to take new steps toward progress and the rebuilding of their economy and way of life as it existed before exile. That they had the stamina, the great urge to succeed, the will to work, and the adaptability which has characterized them, is obvious in the progress the tribe has made in the 100 years since Fort Sumner.

Better living conditions now prevail throughout the Reservation. The People have schools and hospitals. Paved roads now criss-cross the land. A nine-million dollar sawmill and other industries furnish employment for many Navajos. Tribal Parks, Civic Centers and other recreational facilities provide pleasure for thousands. With these, and through valuable oil, uranium, coal, helium and other resources, including the education of their young men and women, the Tribe has the means to progress to even greater heights.

SOMETHING ABOUT THE NAVAJO HOGAN

Many tourists who visit the Navajo country are unaware that the Navajo dwelling, or hogan, plays a significant role in the religious as well as the secular life of the people.

The Navajos have two words which they apply to dwellings: Kin, which means a "house" as usually understood by non-Navajos, and hooghan which refers to the traditional type of Navajo home. Though Navajos apply the word kin to the prehistoric structures of the ancient Pueblo Indians, use of the square or rectangular type house among the Navajos is comparatively of recent date.

The earliest and traditional type of Navajo hogan, or hooghan which is still in use today throughout the reservation, is the forked-pole structure. Many remains of these have been located and recorded throughout the Navajo country and especially in northwestern New Mexico, which was once a part of the Dinetaa or "Old Navajo Country." Built according to prescribed traditions and religious observances, the basic framework of the traditional - and, as the Navajos consider it, the male - hogan is usually three forked poles, the bases of which are set in the ground at the north, south, and west cardinal directions of a circle with the forked ends interlocked at the top to brace them in place. Two poles laid up against the interlocked forks from the east, or the "first light of dawn," form the entryway. After poles to fill the openings between the main forks and the entry are set in place, the structure is covered with earth except for the entry and smokehole. A vestibule, or extension of the entry sometimes is added to the structure. Formerly a blanket was used to cover the entry, but more recently doors made of plank serve this purpose except when a ceremony is being held.

A second type of hogan most prevalent among the Navajos is the cribbed-log - or female - type. Like the forked-pole hogan, these structures are today seen in all parts of the reservation. The basic structure is built by placing succeeding layers of logs or poles horizontally upon the other to form a circular building -- leaving an opening for the entry, of course. At a suitable height, smaller logs are used and the circumference is diminished gradually until a domed effect is achieved. The entire structure, except for a smokehole and entry, is then covered with earth to seal all cracks and openings.

Aside from the forked-pole and cribbed-log structures, other hogan types in use among the Navajo, which can be observed in various areas of the reservation, include the stone-walled with cribbed-log roof type and the vertical pole type in which a framework of four upright forks with horizontal stringers in between them support a wall of poles laid vertically against the frame. The roof is also of domed contruction, and the structure is also earth covered. The dugout type is another which, as the name implies, is excavated, usually into the side of a hill, the exposed portion being built either of stone or wood according to the preference of the builder.

Hearths in Navajo hogans are characteristically located a little front of center and ashes are disposed of on a pile northeast of and some distance from the hogan entry.

Though tradition prescribes that the building of a hogan be in accordance with strict religious observances, today many of these are ignored. Neverthless structures erected today are basically the same as those built in former times and known only through archaeological research.

Before a new hogan is occupied it is usually blessed either by strewing pollen along the cardinal points or by having a formal ceremony performed. All Navajo ceremonies and sings for curing the sick are conducted in hogans, and any rite or ceremony performed in the hogan automatically sanctifies it. Even if the family occupies a frame house, there is usually a hogan--either their own, or that of a relative--reserved for such purposes.

So great is the Navajo's feeling towards the hogan that many taboos are associated with it. Should a death occur in the structure, the body is either buried in the hogan, the entry sealed to warn other Navajos away, or the deceased is extracted through a hole knocked in the rear of the structure and it is abandoned and often burned. Other things which render a hogan taboo for further Navajo use are lightning striking in close proximity to the structure, or should a bear rub against it. Wood from such structures is never used for any purpose by a Navajo.

Before the acquisition of adequate tools such as metal axes for felling large timbers easily, Navajo hogans were smaller than they are now. Similarly, furnishings in former days were scant compared to those today. In large hogans at present one may see beds, tables, always a stove, possibly a few chairs, and occasionally even windows. Formerly, and in some instances today, the occupants slept on sheepskins on the earthen floor, lying with their heads to the wall and their feet to the fire, and custom still dictates that upon entering the hogan, women go to the right or the north side where the kitchen supplies and utensils are maintained, and

the men go to the left or south side. The rear of the hogan is the place of honor and is usually reserved for the patriarch or matriarch of the family. In a sense, this method is actually a partitioning of the hogan into separate rooms.

Today, as formerly, one may observe a Navajo home site, consisting of several hogans with such numerous associated structures as corrals, lamb pens, ramadas or sun shelters, outdoor ovens, and a sweathouse some distance away. It was not uncommon for a man to have several wives, often marrying a widow and later taking one or more of his step-daughters or his wife's sisters also as wives. Each wife, of course, maintained her own separate hogan.

The Navajos have always been fond of sweatbathing and the sweathouse in actuality is nothing more than a miniature forked-pole hogan also earth covered, and without a smokehole. The entry is covered with a blanket and heat is derived from stones heated in an outside fire and pushed inside into a small pit just to the north of the entry. The Navajo sudatory provides bath facilities in an area where water is extremely scarce.

THE DEVELOPMENT OF THE NAVAJO LANGUAGE*

Navajo is a member of a subgroup of the Athabascan branch of the Nadené language family. The Nadené family includes four major branches: the Eyak, the Haida, the Tlingit, and the Athabascan. The Athabascan branch includes a number of more or less closely related languages in interior Alaska, western Canada, the northwest Pacific coast, and the Southwestern United States (Navajo, Chiricahua, Mescalero, Lipan, Jicarilla, Kiowa-Apache). The southwestern group comprises the Apachean subgroup of those related languages which trace their Nadené ancestry through proto-Athabascan.

Anthroplogical and linguistic research seems to indicate that the Nadené speaking people arrived in Alaska from Asia about 3000 years ago. By the close of the first millenium after their arrival, the Tlingit and Athabascan separation had already taken place, and at a period between 1300 and 1000 years ago, segments of the Athabascan speaking peoples migrated to the Pacific coastal area. The migration of other Athabascan speaking people, called the Apacheans, to the Southwest seems to have occurred about 1000 to 600 years ago, and linguistic differentiation into modern forms of Apachean (e.g. Navajo, Jicarilla, Chiricahua, Lipan, etc.) has taken place over the course of the past 400 to 500 years, beginning about the time of the discovery of America.

The relationship of the Nadené to languages of the Old World remains to be definitively demonstrated and established, but there is a strong probability that a relationship may be proved between Nadené and the Sino-Tibetan languages (i.e. the ancestral form of the Chinese and Tibetan languages).

*Adapted from "A Sketch of the Navajo Language" by Robert W. Young in the Navajo Yearbook, Report No. VIII, 1961.

General Notes on Pronounciation

A - As a in aha

e - As a day or shortened to the sound of e in ever

Double vowel is long
Single vowel is short
ąą - Nazaliz
áá - High inflection
ɬ - Pronounced like a tl

i - As i in Machine

o - As o in old

u - Doesn't occur

e'e - ' is a glottal stop. Similar to the difference in "Johnny (') earns" and "Johnny yearns"

NAVAJO WORD LISTS

Parts of the Body

(The initial "a" is usually replaced by the possessive form bi, his, hers, its, etc., i.e. bigaan)

Arm - agaan
Body - ats'íís
Chest - aghiid
Chin - ayaats'iin
Ear - ajaa'
Elbow - ach'oozhlaa'
Eye - anáá'
Face - anii'
Forehead - atáá
Foot - aké
Hair - at=ii'
Hand - álá'
Heart - ajéí dishjool
Knee - agǫ́d
Leg - ajáád
Mouth - azéé'
Muscle - adoh
Neck - ak'os
Nose - achíįh
Shin - ajáástis
Shoulder - aghos
Thumb - álátsoh
Waist - aníí'
Wrist - álátsíín

Adjectives

Bad - dooyá'ashóo da
Big - tsoh
Black - ɣizhin
Blue - dootɣ'izhí
Brown - yíshtɣizh
Fat - neshk'aii
Good - yá'át'ééh
Gray - ɣibaii
Green - dootɣ'izn
Happy - hóózhǫ́ǫni
Hard - nitɣ iz
Heavyset - díil
Large - ntsaa
Little small - yázhi (yazzie)
Many - ɣání
Old - sani
Orange - d:ni:tso ch il ɣitsoii
Pink - dinilchíí'
Pretty - nizhóní
Red - ɣichíí'
Slender - ts'ósi
Sour - dík'ǫ́ǫzh
Sweet - ɣikan
Tall - néézz (nez)
Ugly - nichǫ́ǫ́ í
Very - ayó'
Warm - sido, hoozdo
White - ɣigai
Yellow - ɣitsoii

Animals

Animal - naaldlooshii
Antelope - jádí
Badger - nahashch'id
Bat - jaa'abaní
Bear - shash
Beaver - chaa'
Bee - tsís'na
Bison - ayání
Blackbird - ch'agii
Bluejay - joogii
Bug, worm - ch'osh
Burro - téłii
Butterfly - k'aalógii
Cat - mósí
Cattle, cow - beegashii
Chipmunk - hazéists'ósii
Coyote - ma'ii
Crow - gáagii
Deer - bįįh
Dog - ɣééchą́ą'í
Dove - hasbidi
Eagle - atsá
Elk - dzéé́h
Fish - ɣóó'
Frog - ch'aɣ
Goat - tɣ'ízi
Gopher - ha'azísí
Hawk - dzílí
Hog - bisóodi
Horse - ɣįį
Jackrabbit - gahtsoh
Kitty - gídí
Lamb - dibé yáázh
Lizard - na'ahó'li
Magpie - aa'a'ii
Mt. Lion - náshdoitsoh
Mule - dzaanéézz
Otter - tábaastíín
Owl - né'éshjaa'
Porcupine - dahsání
Prairie dog - dlǫ́ǫ́'
Rabbit - gah
Rat - ɣé'étsoh
Sheep - dibé
Skunk - ghólizhii
Spider - na'ashje'ii
Tarantula - naaɣ'aashii
Turkey - tązhii
Weasel - dlǫ́'ii
Wild cat - náshdóíɣbaí
Wolf - ma'iitsoh

Nouns

Adobe clay - bis
Acorn - chéch'il bináá'
Air - nílch i
Alcohol - azee łikoní
Ancient people - Anaasázi
Animal - naaldlooshii
Apple - bilasáanaa
Apricot - didzé'soh yázní
Arrow - k'aa
Arrowhead - k aabéésh
Ashes - łeeshch ih
Aspen - t'iisbáí
Automobile - chidí
Autumn, fall - aak ee
Ax - tsénił

Baby - awéé'
Bachelor - be'esdzą́ą́ 'ádinii
Bag - azis
Ball - jooł
Banana - hashk'aan
Bank - béeso bá hooghan
Basket - Ts'aa
Bead - yoo o
Bean - naa'ołi
Beer - bizhéé hólóní
Beggar - 'adókeedí
Bell - yoo' diits'a í
Belt - sis
Berry - didzé
Beverage - daadlánígíí
Bicycle - dzi'izí
Blanket - beeldléí
Blizzard - chíil bił háávoł
Blood - dił
Bluff, point - deez'á
Book, paper - naaltsoos
Bottle - tozis
Box - tsits'aa'
Boy - ashkii
Bracelet - látsíní
Braid - yishbizh
Bread - bááh
Bridge - tse naa nanizoozh

Cactus, thorn - hosh
Candle - ak ah diltłi í
Canoe - tsinaa eeł
Chair - bik'idah ásdáhí
Chatter-box - ha dilch ałi
Cheese - géeso
Chicken - naa'ahóóhai
Children - 'ájchíní
Chili - azeedích íí'
Cigar - sighíala
Circle - náházbas
City - kin łání kin shiłaa'
Clan - 'ádóone é
Clothes - 'éé
Cloud - k os
Coffee - gohwéégh
Cold - sik az
Comrade, partner - ach'ooní
Corn - naą́ądą́ą́
Cottonwood - t iis
Cowboy, cowpuncher - akał bis'łee ii
Cradle - awéés'áál

Dam - dá deestłin
Danger - náhádzid
Day - jí
Debt - 'ąąh háá'á
Devil, ghost - ch'íįdii
Dew - dahtoo'
Dice - tsidił
Dirt, soil - łeezh
Dish - 'ásaa, łeets'aa'
Ditch - tó yígeed
Doll - 'awéésh chíín
Door - dáádílkał
Drunkard - adláanii

Earring - jaatł'ooł
Earth, ground - ni'
Ember, live coal - tsiid
Enemy - 'ana'í
Energy - 'áhóódziil
English (language) - bilagáana bizaad

Falsehood - yooch'ííd; ghooch ííd
Farm - lgéél
Farmer - k'éé dídlghí
Father - at'aa'
Feather - a'is os
Fence - aníti'i
Fire - ką
Fleece - 'aghaa'
Food - ch yáán ch'iya'
Fork - bíla 'áá ii
Friend - ak is
Frost - sho
Fruit - tsin bineest'ą'

Gambler - 'adika'í
Garden - da'ak'eh
Gasoline - chidí bitoo'
Giant - yé'iitsoh
Gift - 'aa yílyáii
Girl - atéédd
Glass (tumbler) - tózis
Glove - lájish
Gold - oola
Gourd, horn - adee'
Government - dahwee'aahii
Grass - tł'oh
Greasewood - dóghózhii
Groceries - ch'iiyáán

Hat - ch'ah
Hatchet - tsénił yázhí
Headman - Naat'áanii
Hell - ch'ijidiitaa
Herder - nelkaad
Hill, mesa - deesk'id, dah yisk'id, dah azką'
Hoe - bééhágod
Hospital - 'azee'ál'í
Hotel - da'hijahígíí
House - kin
Hunger - dichin

Ice - tin
Illness - 'aah dahaz'á, da'atsaah
Injury - tí'iilyaa
Inquiry - na'ídíkid
Interpreter - 'adiits'a'ii
Iron - béésh

Jail - 'awáalya
Jealousy - łe'hasin
Job - naanish
Joy - 'ilhózhǫ́
Judge - 'ánihwii'aahii
Jug, keg - toshjeeh
Juice, soup, gravy - atoo'
Juniper - gad

Keg - tóshjeeh
Key - bee, aandítíhí
Kitty - gídí
Knife, metal, flint - béésh
Knot - shaazh
Knowledge - bíhoo'ą́a'ii

Land - kéyah
Leaf - at'aa'

Leggings, socks - yistɬéé
Leather - akaɬ
Left-Handed Person - tɬ'aaí
Loom - dah'iistɬ'ǫ'

Man - hastiin
Meadow - hootso
Meat - atsį'
Medicine, drug - azee'
Medicine pouch - jish
Medicine man, singer - hataaɬi
Milk - abe'
Moccasin - kélchí
Money - béeso
Moon - ooljee'
Morning - abíní
Mountain - dziɬ
Mud - hashtɬ'izhi
Mustache - dághá́hii

Navajo - dené'e
Negro - Naakaii ɬizhini
Night - tɬ'éé'
No - dóoda
Noise - hahóó'á
None, not any - adin
Now - k'ad

Oak - chéch'il
Ocean - tónteel
Okay - hágoshį́į́
Orator - nanit'aii
Ouch - ayá

Pain - dinih
Papoose - awéé'
Parents - 'ashchíinii
Peach - didzétsoh
Pendant - názhahí
Pillow - tsiis'áál
Pine tree - ndíshchíí'
Police - siláoo
Pond, lake - be'ak'id
Potato - nímasiitsoh
Potsherd - kiits'iil
Prickly pear cactus - hosh niteelí
Pumpkin, squash - naaghízí

Railroad - béésh níl'i'
Rain - níɬtsá'; nahaɬtin
Rainbow - nááts'íílid
Rattle - aghá́áɬ
Rattlesnake - tɬ'iish á́níníigií

Reed - lók'aa'
Ribbon - lashdóón
Rice - alóós
Ring (finger) - yoostsah
Road, trail - atiin
Rock, stone - tsé
Rope, cord - tɬ'óóɬ
Rug - diyogi

Sagebrush - ts'ah
Salt - ashį́į́hi
Sand - sei
Sandpainting - iikáá́h
School - olta'
Silver - béésh ɬigaii
Sky - yá
Smithy - atsidii
Smoke - ɬid
Snake - tɬ'iish
Snow - yas or zas
Soap - tálághosh
South - shádi'áá́h
Spruce - ch'ó
Star - sǫ́
Stew - atoo'
Stone, rock - tsé
Sugar - ashį́į́h ɬikan
Sun - shą́
Sunshine - shaa
Sweathouse - tachéé́h

Tea - déé́h
Thank you - ahéhee'
Tobacco - nát'oh
Tortilla - nanee skaadí
Trading Post - bádahooghan, naalyehe
Tree, wood - tsin
Turquoise - dootɬ'izhii

Valley, deep water - téé́h

Wagon - tsinaabąąs
War - anaa'
Warrior - naabaahii
Warrior (female) - baa'
Water - tó
Water, large body of - tooh
Weaver - atɬ'óohii
West - 'e'e'aah
Wife - be'asdzą́ą́
Wife beater - iizáani
Weather (hot) - deesdoi
Weather (cold) - desk'aaz
Willow - k'ai
Woman - asdzą́ą́ni
Wool - aghaal
Word - saad

Year - naahai
Yes - 'ouu', aoo', haoh, lą́'aa
Yesterday - adáádáá́
Youth - diné'e; tsílkéí
Yucca - tsa'aszi

Zero - á́din

SOMETHING ABOUT NAVAJO CLANS

Clans, as they exist among the Navajos, and for that matter among the Western Apaches (Dził Ghaa'), the Puebloan Indians, and many other ethnic groups throughout the southwest and the world, are groupings of fundamental importance in the social structure of the tribe. The clan is unilateral, and as opposed to "gens," reckons descent through the mother, i.e., the female line. One is born a member of his mother's clan, but an individual is "born for" his father's clan, and throughout his life he feels a close relationship with all members of both his own clan and the clan for which he was born.

Perhaps the most important characteristic of the clan is its exogamy, i.e., marriage within one's clan or to anyone from a related clan is forbidden, and should it occur would be considered as incest. Although clans may be much interspersed and widely diffused with individual members living apart over an extensive area, totally unrelated genalogically, and claiming descent only from a common ancestral tie, this tabu is strictly observed.

Often there is great solidarity exhibited such as one might expect within a biological family unit. The individual identifies himself with his clan in a peculiarly intimate way, and when in strange surroundings, clan responsibility for the welfare as well as the actions and behavior of individual members is common.

The clan is not a kinship system, for kinship implies direct descent and the ability to trace it genealogically, but kinship terms are used, and two strangers of the same clan meeting for the first time will refer to each other as "brother" or "sister." A Navajo, through his own clan and the clan groups to which his father as well as his spouse belong, has a great potential for personal contacts. This complex network of interrelationships served in the past to fuse the scattered bands of the people together as a tribe, in spite of its widespread distribution and the many challenges with which it has been faced during the past few centuries.

Traditionally the Navajos began with four clans. There are now more than seventy-five. These are divided into nine major groups but a few smaller groupings are also recognized. The names of more than half of the Navajo clans suggest that they derived from the places in which the clans originated, such as Kiyaa'aanii, a Pueblo ruin in the Crownpoint area of New Mexico, and Deeshchii'nii, a canyon in the Cibecue area of the Western Apache country. The remainder, something less than half, claim origin from other peoples including the Mexicans, Apaches, Utes, and Puebloans such as the Zuni, Jemez, Zia, Santa Ana, and Hopi. Some clans, because of their particular origin, legends, or antiquity, and consequently their greater ranks of members and more extensive ties, are more prestigious socially and politically than others.

List of 75 Navajo Clans

Adóotsosdinee - Feather People
Áshiihi - Salt People
Áshiihnii (extinct) - Salt People

Biihdine'é - Deer People
Biihbitoodnii - Deer Spring People
Biihtsohdine'é - Big Deer People
Bit'ahnii - Folded Arms People
Bit'aanii (extinct) - Talks-In-Blanket People

Desshchii'nii - Start-Of-The-Red-Streak People
Dibelizhiní - Black Sheep People
Dichindine'é - Hunger People
Di‹zéehi - Mohave Clan
Dzáaneez‹aní - Many Burros People
Dzi‹tl'ahnii - Mountain Recess People
Dzi‹tl'tade - Foothill People
Dzi‹na'oodilnii - Encircling Mountain People

Gahdine'e Tachii'nii - Rabbit Redwater People (Division of the Tachii'nii Clan)

Haltsooidine'e - Meadow People
Hashk'aahadzoho - Yucca Fruit People
Hashtl'ishnii - Mud People
Honághaahnii - One-Who-Walks-Around-One
Hooghanlani - Many Hogans People

Iich'ahdine'e - Moth People

Jaa'yaalóonii - Sticking-Up-Ears People

K'aahanaanii - Living Arrow People
K'aich'ebaanii - Line-Of-Willows-Extend-Out-Gray People
K'aidine'e - Willow People
Kin‹ichii'nii - Red House People
Kinlitsonii - Yellow House People
Kiiyaa'aanii - Towering Rock People

Lok'aadine'e - Reed People

Ma'iito - Coyote Spring People
Ma'iideeshgiizhnii - Coyote Pass People; Jemez Clan

Naaneesht'ezhnii Tachii'nii - Charcoal Streaked Division of the Tachii'nii Clan

Naa‹anidine'e - Many Comanche Warriors Clan
Naakaiidine'e - Mexican Clan
Naashashi - Enemy Bear People; Tewa Clan
Naashgalidine'e - Mescalero Apache Clan
Naasht'ezhidine'e - Zuni Clan
Naayízidine'e - Squash People
Nat'ohdine'é - Tobacco People
Nihoobaanii - Gray-Streak-Ends People
Nooda'ídine'é - Ute Clan
Nooda'ídine'é Táchii'nii - Ute Redwater People Division of the Tachii'nii Clan

Seibehooghanii - Sand Hogan People

Tábąąhá - Water's Edge People
Táchii'nii - Red-Running-Into-The-Water People
Taadiindine'é - Corn Pollen People
Ta'neeszahnii - Badlands People
Téeatiin - Trail-To-The Garden People
Tó'ahani - Near-To-Water People
Tó'aheedliinii - Water Flows Together People
To'ázoli - Light Water People
Tobaazhni'azhi - Two-Came-To-Water People
Todich'ii'nii - Bitter Water People
Todik'oonzhii - Saline Water People; Alkaline Water People
Totsohnii - Big Water People
Tl'aashchi'i - Red Bottom People
T‹'izi‹ani - Many Goats People
Tl'ogi - Zia Clan (Hairy Ones?; Weavers?)
Ts'ahyisk'idnii - Sagebrush Hill People
Tsédeeshgizhnii - Rock Gap People
Tsét‹áni - Bed of Canyon People
Tsénaadoo Ts'oosinii - Branch of the Tódich'íi'nii Clan
Tsénahabi‹nii (or Tsenahadi‹nii) - Over-Hanging Rock People
Tsénjikini - Honey-Combed-Rock People; House-Of-Dark-Cliffs People
Tsetaa'aanii - Rock-Extends-Into-Water People
Tsezhindii'aaí - Slanted-Lava-Spire People; Trap Dike People
Tseikeehe - Two Rocks Sit People
Tseyanatohnii (extinct) - Horizontal-Water-Under-Cliffs People
Tsi'naajinii - Black-Streak-Of-Forest People
Tsinsikaadnii - Standing Tree People; Clumped Tree People
Tsinyideei'soodii - Tree Stretcher People

Yé'iidine'e - Ye'ibichai People; Monster People
Yoo'ódine'e - Bead People

SOMETHING ABOUT NAVAJO DRESS

The earliest clothing of the Navajo people is said to have been made of shredded and woven bark. This included the sandals.

As they learned to prepare hides, they progressed to skin clothing. One hide was used in front and one in back, fastened together by thorns or, later, lacing. Sandals were manufactured of hide, also. Later, the skins were cut and made into crude jackets and trousers for the men.

With the advent of weaving, Navajo dress began to become more varied. There was no way to give the material shape, so the square or oblong woven pieces were combined as well as could be done. A man's shirt, for example, was formed of four pieces, one each front and back, and the other two folded across the shoulders and arms for sleeves. They were sewed together with yarn. Trousers were made in the same way, by using oblongs of material.

Women's dresses were simpler, being made of two larger oblongs, fastened together at the shoulders and held with a sash at the waist. This style of dress may have been reminiscent of the old skin clothing. The women continued to wear leggings of buckskin fastened to the moccasins and wrapped around the legs. It required an entire deerskin to make a pair of leggings.

This was the standard Navajo costume until the people began to be taken captive by the Spanish settlers. The men then followed the example of the Spanish men in dress, but they still wore shoulder blankets woven by the women.

The women learned to sew pieces of cotton material together in imitation of the Spanish women's clothing. Since many of them had neither knives nor scissors to cut the cloth into shape, they used tucks to take it in where necessary. Some of the old plush or velveteen blouses may still be seen that were made of cloth torn into pieces of the proper size and tucked into shape. To avoid ripping at the armholes, they were left unstitched. Skirts were full and made with several flounces, and at one time required from 8 to 20 yards of cotton material. In time the blouses commenced to be ornamented with many rows of silver buttons, most of which were made by welding copper loops on the back of coins of the desired size. Lacking enough buttons, a woman would arrange a row of safety pins along the front seam of her blouse for ornament. The flounces of the skirts were headed with many rows of colored rickrack braid, and as the skirts were usually made of flowered calico, the effect was colorful in the extreme.

As they became more acculturated, the people adapted their costume more and more to the white man's dress. The bright-colored velveteen shirts once worn by the men on dress-up occasions gave place to more somber hues in some other material. The women continued to use velvet blouses for special wear, but during the world wars the traders discontinued their stocks of plush and velveteen and offered chiffon velvet in their place. Blouses of this soft material, still sometimes adorned with silver and turquoise buttons, are very attractive. They are usually worn at present with skirts of rayon satin in white or some color harmonizing with the blouse. For ceremonial occasions the men have adopted dark velvet shirts and white trousers. A bright band around the head lends accent to the costume.

On every ceremonial occasion, even including a visit to the administrative offices of the Tribe, both men and women wear a great deal of jewelry, which represents their financial status.

In everyday life, men frequently wear whatever shirt they choose from the store, with Levi's or slacks. Women dress the same as women do in the cities, and pretty young Navajo girls with short skirts and high heels, their hair done in the latest fashion, are now to be seen everywhere.

SOMETHING ABOUT THE NAVAJO MOCCASIN

The handsome red-brown, suede-finished moccasins worn on ceremonial occasions by the Navajo people are a reminder of the days when such foot-gear was worn all the time. A well-made moccasin with sole of rawhide, fastened with thongs - and later, silver buttons - around the ankle enabled its wearer to step surely and silently through all types of terrain.

Each Indian tribe had its own characteristic type of moccasin, and at one time the tribe of the wearer could be identified by the print of his moccasin on the ground.

Before the introduction of buckskin, a shoe made of yucca fibres or strong and pliable grass was used by the Navajos. Apparently they wore these fibre shoes primarily in war and raids, going barefoot on most occasions around the home. The yucca was boiled and the fibres were extracted, woven or braided into the desired shape. The sole was made of the same material, except when the hide of some animal could be obtained for the purpose.

Sinew, if the moccasin-maker had any, or yucca fibre, was used to sew the sole and upper together. Loops on the sides of the uppers were added to pull the moccasin on. A sort of spur of twisted yucca protruded from the heel to brush away the moccasin's tracks and to leave no trace of the wearer's passing, a useful ruse in time of raids. However, the Indian love of adornment was indulged by using porcupine quills for decoration.

Only a few specimens of such shoes are found today, kept with the family souvenirs.

Sometimes, for winter wear, the skin of a rabbit taken off whole was used. The skin was turned inside out and the warm fur kept the wearer's feet protected from the cold.

The fibre shoe gave way to the more comfortable and easily made leather moccasin. The Utes, who were proficient in tanning and working leather, wore hide moccasins decorated with beads and porcupine quills. Their practical value as well as their attractive appearance appealed to the Navajos, who adopted them forthwith, and for many decades they were the regulation footwear.

Photographs taken around the 1860's show nearly all the men wearing leather moccasins and leggings, while the women had similar moccasins but wrapped soft deerskins around their legs to the knees. It was not until shoes were made available through the trading posts that these sturdier foot-coverings gradually replaced the moccasins.

Among his other skills, the Navajo man formerly made the footwear for his family. Moccasin-making was simple, requiring only a few tools and the requisite rawhide, buckskin and sinew.

The rawhide for the sole was processed by pounding it with a stone to make it somewhat flexible, scraping off the hair, and then burying it in damp sand for several days to make it pliable. Thus prepared, a pattern of the wearer's foot was made on it by having the prospective wearer step on it and cutting around the footprint, leaving about half an inch margin on all sides. An extra half-inch was allowed at the toe, to protect the wearer's foot while in the saddle.

Warmed and rubbed with tallow, the pattern was then fitted to the foot, care being taken to bring the edges up evenly to form an exact matrix.

The upper part of the moccasin, of deerskin that had been processed to a fine degree of softness and flexibility and dyed with mountain mahogany root, alder bark and ashes obtained from juniper twigs, was cut so that it fit the foot snugly, with the ends lapped over the ankle and tied or buttoned on the outer side of the foot. Sole and upper were joined with stitches of sinew. Several varieties of stitch might be used, according to the fancy of the moccasin maker.

It was the custom, several generations ago, to sing while making moccasins, and a certain song was well-known for this purpose. It is remembered by a few Navajos who treasure such items of their cultural past.

With the advent of commercially made moccasins, their manufacture at home has become rare. Some of the older men, however, still are famed as skilled moccasin makers and can demand high prices for their craft.

The modern Navajo prefers to wear shoes such as his white neighbors wear, keeping his moccasins, if he has any, only for cermonial use. Some commercially-made moccasins are worn as a fad by the younger Navajos, but today the majority of these attractive foot coverings are worn by white people, who find them handsome and practical for house wear.

SOMETHING ABOUT THE NAVAJO CRADLEBOARD

There is no one word denoting a baby-carrier; each tribe has its own. Although some cradle-boards are very similar, it is possible to recognize those made by individual tribes, and each tribe will have its own name for the contrivance.

The Navajo name is Aweetsal. Many mothers still use this convenience which is decidedly practical since it protects the baby from falls and keeps it covered. Most Navajo babies like the security of being laced into a cradleboard, and will fret if left out of it for some time.

In earlier times, when infant mortality was rife, the first cradleboard was an improvised one that could be thrown away if the child died. As the child grew, the next one was a little better-made, and the third was still better, since the child had survived for so long.

The fourth cradleboard was the final one, and was used until the baby outgrew it. It was supposed to be constructed by the father of the infant, who selected cottonwood or pine for the two back boards. These were laced together, and the upper end of the back thus made was cut out into a V-shape. A piece of the same wood was added at the bottom for a foot-rest.

A piece of oak, shaved thin so that it could be bent into a bow, was attached near the top, and afforded protection for the baby's head. Loops were place along the sides of the cradleboard.

The baby was laid on a blanket in the carrier. The blanket was then folded around the child, which was usually placed with its arms down at its sides. A lacing strip of buckskin was then drawn through the side loops, fastening the infant securely into the carrier. A buckskin or cloth was thrown over the top to shield the baby from the sun and to protect it from insects while it slept.

The board could be stood against a wall or tree, carried in the arms or across the saddle when the mother rode horseback, or it might be laid in an improvised sling. Even if the cradle were dropped out of a wagon, the curved oak headpiece would protect the infant's head while the snugly-lashed blanket would cushion the fall. The curved headpiece is known as the rainbow, and when a child is laced into the cradleboard it is said to be "under the rainbow."

SOMETHING ABOUT NAVAJO FOOD

The Navajos are a well-nourished people. They do not become fat on their diet, but it is varied and flavorous. Many of the people grow corn, beans, squash, pumpkins, peaches and apples on their farms, but buy potatoes, dried beans, canned tomatoes, and rice at the trading posts. Mutton is their favorite meat, but those who raise cattle sometimes have beef. Roast prairie dog is highly esteemed.

Staples of their diet are mutton stew, fry bread, fried potatoes and coffee, and they drink a great deal of soda-pop. Where water is scarce and not always of good quality, pop is indeed a necessity.

The following recipes are for dishes frequently prepared and relished. Kneel Down Bread and Ground Cake are considered great delicacies.

MUTTON STEW (Ah tooh)

Any part of the sheep is used except the head and intestines. The meat is cut into small pieces and placed in boiling water. Potatoes and onions, also cut into pieces, are added, and the whole is boiled until the stew is done. Carrots and celery, also cut up, may be added if desired. Salt is usually added later.

BLOOD SAUSAGE (Dil)

Prepare sheep intestines by cleaning thoroughly. When a sheep is slaughtered the blood is caught in a pan, and while fresh is mixed with corn meal until mushy. Potatoes are sliced into this, and bits of fat are added, with a little salt. Some cooks add chile to the mixture.

The intestines are stuffed with the sausage, tied into lengths, and boiled until thoroughly cooked. Occasionally, when boiled too rapidly, the sausages burst open.

SHEEP HEAD (At'sii)

The head of a sheep, with the brains left in it, is first thoroughly singed over an open fire to remove all wool and hair and nicely brown it. It is then baked in a pit oven the same as Ground Cake or Kneel Down Bread. Sheep's feet are sometimes prepared in the same manner.

GROUND CAKE (Alkaan)

Grind browned corn very fine until like flour. Have water boiling; add the meal a little at a time, stirring it until mushy

with a Navajo corn-meal stick (a'disteen). Add sugar, which may be boiled into a syrup before pouring it in. Some cooks strew raisins over the surface before covering with corn husks; others add the raisins when mixing the mush; however, the addition of raisins is not traditional.

A pit is dug, about a yard across and 10 inches deep, and a fire built in it. When the pit is thoroughly heated, the ashes and embers are taken out, and the pit is lined with several layers of corn husks. The mush is then poured in; this must be done before the sun sets. The mush is covered with husks, then newspapers, and lastly the hot earth from the pit. A fire is built over this, which must be kept alive throughout the night, not allowing it to become too hot, but only to keep a steady heat to bake the cake. Just after sunrise the next morning the earth is removed, then the paper and husks. The cake is cut ceremonially, and all those participating in whatever ceremony is being observed are given pieces of it.

DRIED CORN WITH BACKBONE (Ha nii gai)

Scrape fresh yellow corn from the cob, and spread it out in the sun to dry thoroughly. When a backbone is to be boiled, add some of this corn, and boil it for a long time.

BLUE BREAD (Bah dotlizh)

For these delicious dark cakes, it is necessary to place some ashes made from cedar leaves in boiling water. After boiling thoroughly, strain, and add while very hot to blue corn meal which has been ground on a metate.

Stir until thick, form with the hands into cakes 3 to 5 inches in diameter and about an inch thick. Salt may be added if desired.

The cakes are baked on a flat piece of metal heated over an outside fire.

BLUE DUMPLINGS (K'inosh bizhi)

Prepare blue corn meal as for Blue Bread. Have water rapidly boiling, and drop small balls of the meal into it. A soft gruel will be formed, with the dumplings in it.

Navajo custom requires that the dumplings should be made round in the winter, but slightly flattened in the summer, lest their round shape bring sleet.

FRY BREAD (Dah di niil qash)

Because of frequent requests for this recipe, it has been reduced to measurements. Navajo cooks use handfuls and pinches,

Mix together 2 cups of flour, 2 teaspoonfuls of baking powder, ½ teaspoon salt, and ½ cup powdered milk. Some cooks add a small amount of shortening, but this is usually omitted.

Add warm water to form dough. Knead until dough is soft but not sticky. Cover with a cloth and allow to stand for about 2 hours. Shape into balls about 2 inches across, then flatten by patting with the hands until a circle about 8 inches in diameter is formed. (This may also be done by using a rolling pin.)

Have about half an inch of lard or commercial shortening heated in a large frying pan. Test the temperature of the grease by dropping in a pinch of dough, and if it browns quickly but does not burn, the grease is hot enough.

Some women make a small hole in the center of the round before frying. The dough is fried brown on one side, then turned and browned on the other. The thinner the dough circles, the crisper the fry bread.

KNEEL DOWN BREAD (Nitsidiqoi)

Corn is picked while still in the fresh, milky stage, shucked and the kernels scraped from the cob. They are ground on a metate until mush-like, and a little salt is added. The mixture is formed with the hands into cakes about 3 inches long, 2 inches wide, and an inch thick at the center, and these are covered with corn shucks which have been steeped in hot water until soft. The shucks are folded over the mixture with the narrow ends turned under, which gives the name of "Kneel down" bread, since this suggests a person kneeling.

A pit is dug in the ground, about 2 feet square and 9 inches deep. A fire is made in the pit, and when it is thoroughly heated the fire is raked out. A layer of the prepared corn cakes is placed on the bottom of the pit, with succeeding layers over it and so on until all are used. Aluminum foil or wet corn husks are placed on top, then the hot ashes and dirt are replaced, and a small fire built over all. It should bake slowly until cooked, preferably over night.

PINYON NUTS (Naashchii'i)

Pinyon nuts have been an item of food relished by the Navajos and other Indians of the southwest since prehistoric times, having been found in the debris of Anasazi ruins. They are still important in the diet and economy of the Indians.

The nuts are gathered in the late fall, after the first hard frost. Customarily, entire families or groups of families migrate to areas where the crop is reported abundant, and camp out for an extended period of time.

There are three principal ways of gathering the nuts. One is to rob packrat nests of their hoards; the second is to spread blankets, canvases, or other material beneath the tree and beat the branches to cause the nuts to fall. The third and most popular method used by the Navajos is to rake beneath the pinyon tree, shovel nuts and other material into a hand-made fine-mesh screen, shake the dirt and small debris through, then pick the nuts out of the screen sieve after removing the larger sticks and twigs. To pick the nuts directly from the cones on the tree is not only slow and tedious, but within a short while the picker finds his hands liberally smeared with pinyon pitch, a substance that is difficult to remove.

Before salt was obtained from the trading posts, the Navajos obtained it from the Zunis, who have a lake where they gather it, or sometimes made a journey to the lake to provide it for themselves. Only medicine men were supposed to perform the ceremony of gathering salt. Some of the salt was reserved for ceremonial purposes, while the rest was eaten with everyday food. Even today, a family which has some of the Zuni salt from the lake mixes it with the commercial variety to use on the table, as it is very strong and a little goes a long way.

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Anyone who enters a hogan as a guest should be offered food. If someone arrives while they are eating he is supposed to join them without a special invitation. If they are not eating when he arrives, the coffee pot is put on the coals and bread is brought out.

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Navajos are hearty eaters, but they are not gluttonous. If they smack their lips while partaking of a friend's hospitity, it shows that they appreciate the food. In olden times the eating of fish, fowls and eggs was taboo; even today this diet is shunned by many.

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Navajo never stir cooking food with a knife, take food from a can with a knife, or cut into food with the point of a knife.

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The Older Navajos maintain that what one eats before the sun is straight overhead makes him fat. They prefer tough meat, which "sticks to the ribs" longer.

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Travelers on the Navajo reservation should either take picnic lunches or depend on buying food at the trading posts, since restaurants are still widely spaced.

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SOMETHING ABOUT NAVAJO GAMES

One of the most popular games played by the Navajos is the Moccasin Game, often called the Shoe Game. The players, divided into two teams, sit facing each other. In front of each team are four shoes. A blanket is held up to prevent the opposing team from discovering under which shoe a rock is hidden. When it is lowered, the guessing begins.

One hundred and two sticks are used as counters. A specified number of sticks is lost to the other side after two or three guesses by one player have failed. When a successful guess is made the rock changes sides. The game continues until one side has lost all the counters.

Both men and women play this game, which is very popular during long winter nights.

Card games have become popular, also, and some of them have been invented by the Navajos.

Women play a game called stick-dice, in which four pieces of wood are thrown upon a flat stone so that they will fall in certain ways. The wood is painted black on one side and white on the other. If all the black sides, for example, turn face up the count will be five, but when all white sides come up the count is ten.

During the winter months a favorite pastime is that of making designs with string, similar to the well-known cat's cradle. The Navajos are adept at this game and can make elaborate figures, such as the Pleiades, the horned star, the coyote, the horned toad, the bow and arrow, a man, a wood carrier, and many others.

Sometimes seven playing cards are put into a basket. Each player knows his own card. The basket is shaken and the cards are thrown into the air. The player whose card falls face up on the top of the pile wins.

Certain games are played only during certain seasons of the year. Some games are played only at night.

Navajos are alertly interested in modern games and sports, and excel especially in basketball.

SOMETHING ABOUT NAVAJO TABOOS AND BELIEFS

Medicine men often tell a patient that he must not eat certain foods. This, however, is for ceremonial purposes, and not for diet.

Formerly it was taboo for a man to look at or speak to his mother-in-law. To do so was believed to cause blindness. Today, however, this taboo is not so strictly adhered to.

In earlier days, one never pointed anything at another person. This was considered an insult. On passing a cigarette, a pencil, or anything with a point, it should be held upright so that neither end will point at anyone.

Coyotes and bears are rarely killed by the Navajos, who prefer to have white men do the killing. A necklace of bear claws, however, is greatly valued by a medicine man.

Gentle rain is considered fortunate; hard rain brings unpleasant things. Many ceremonies are partly for the purpose of asking for the blessings of gentle rain.

Navajos believe that a pregnant woman should wear a certain sort of shell in her clothing if she wishes to have a boy. Another type of shell is worn when a girl baby is desired.

When a baby laughs for the first time it is given a small gift, and a little feast is prepared for the family. This will cause the child to be friendly, happy, and generous.

When a Navajo sneezes twice he believes that someone is saying something nice about him. If he hiccoughs he makes a wish that he may always have fat meat.

While shucking corn, if twin ears are discovered, the Navajos feed them to the ewes so that they may produce twin lambs.

Legends are related only during the winter months "when the thunder and the serpents are asleep." Certain stories not related to ceremonies, however, may be told at any time of year.

Owls hooting at night foretell the illness or death of a relative. Crows flying over a hogan announce illness or bad luck. On the other hand, bluebirds are symbolic of health and happiness, and their presence is welcomed. On seeing one, a Navajo will make a wish for success and happiness.

To cure warts, the Navajos declare that one has only to rub them with mutton soup and have a dog lick them. The warts will disappear in a few days.

Navajos sprinkle mutton soup in a cornfield that is infested with rabbits or other small animals. Possibly the odor repels the intruders and keeps them away. The same remedy is used for gardens and for vines.

Some Navajos believe that a male child rubbed all over with the fat from a bear will be strong throughout his life.

HERE AND THERE IN NAVAJOLAND

When two strange Navajos meet, one of the first questions they ask is "What is your clan?" In this way they establish relationships that are considered as binding as family ties.

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The tribes neighboring the Navajo country have learned to speak Navajo for purposes of communication, since the Navajos are not prone to learn other languages except English. They do not use the so-called "sign language" that is so prevalent among the Plains Indians. The Navajos and Apaches have much the same language, and understand each other well, but Navajos speak more slowly than their cousins the Apaches.

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So complete is the Navajo language that few words have been borrowed from either Spanish or English to describe things that are entirely new to them. They can identify with their own names over two hundred parts of an automobile.

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The spelling Navajo, as opposed to Navaho, was chosen as preferable a number of years ago by the Navajo Tribal Council. Since the governing body of the Tribe selected the "j" as the correct letter in the spelling of its name, there can be no question about it.

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Although Buffalo seldom ranged as far east as the present Navajo reservation, an occasional buffalo hide has been obtained by the Navajos, who value it highly. Occasionally such a hide is placed in pawn by its owner, who pays just enough interest to hold it. He wants it preserved to wrap him in for his funeral.

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Sacred buckskin is obtained by choking a deer with corn pollen in a ritual manner. This saves the hide unpierced. It is used in various ceremonial ways, such as making small bags in which earth from the sacred mountains, pollen, or other materials are kept. Every medicine man has a collection of these bags.

Sacred "jewels" offered by medicine men when they pray are white shell, turquoise, abalone shell, and jet. These materials represent the colors of the four quarters of the Navajo world.

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Corn pollen, gathered ritually, is considered one of the major offerings when prayers are made. Certain birds or animals are sometimes sprinkled with the pollen and then released. The pollen is shaken off and gathered. It is then considered to have absorbed the predominant quality of the creature.

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Each Navajo world quarter has its special color, which is used in sand paintings and referred to in chants. On very special occasions, such as war, the colors are sometimes reversed, but in general they are as follows: for the east, white, the midday sky; for the west, yellow, the color of evening; and for north, black, the color of night.

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When a Navajo girl reaches womanhood, the event is celebrated with three days of ceremony culminating in the eating of a cornmeal cake baked in a pit in the ground. On the morning of the fourth day this cake is uncovered, cut, and distributed to the officiating medicine man, the relatives, and other persons gathered for the ceremony. The girl herself, however, is not allowed to eat a bit of it.

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When a girl is born, her umbilical cord is buried under the loom so that she may become a good weaver. The boy's cord is buried in the sheep corral so that he will be a good herder and have much livestock.

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When a ceremony is being performed, a dog must not be allowed to enter the hogan. Dogs are chased away from an outside area where dancing will be done.

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In planting corn, the first hill is made in the center of the field. The old Navajo custom was to plant twelve seeds together. About half of them would grow. The rest were for the birds and worms, so that they would not distrub the growth.

Each month has a name describing something that transpires at that time, such as "the planting of early crops" for June, or "the hatching of young eagles" for February. The only day of the week with a name is Sunday, called Damiigo after the Spanish Domingo. The other days are counted as so many days before or after Sunday.

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The hard centers of juniper berries, found in squirrel caches, are strung and worn as beads. They are placed around the necks and wrists of babies and small childern to guard them from evil influences.

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Navajos have a strong sense of humor and love jokes. Among themselves they are frequently telling "joke stories" and laughing. Before strangers, they are silent and reserved until they become better acquainted.

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Navajos appreciate courtesy in strangers. A Navajo should never be photographed without permission, and a small gratuity is expected. One never enters a Navajo hogan without an invitation.

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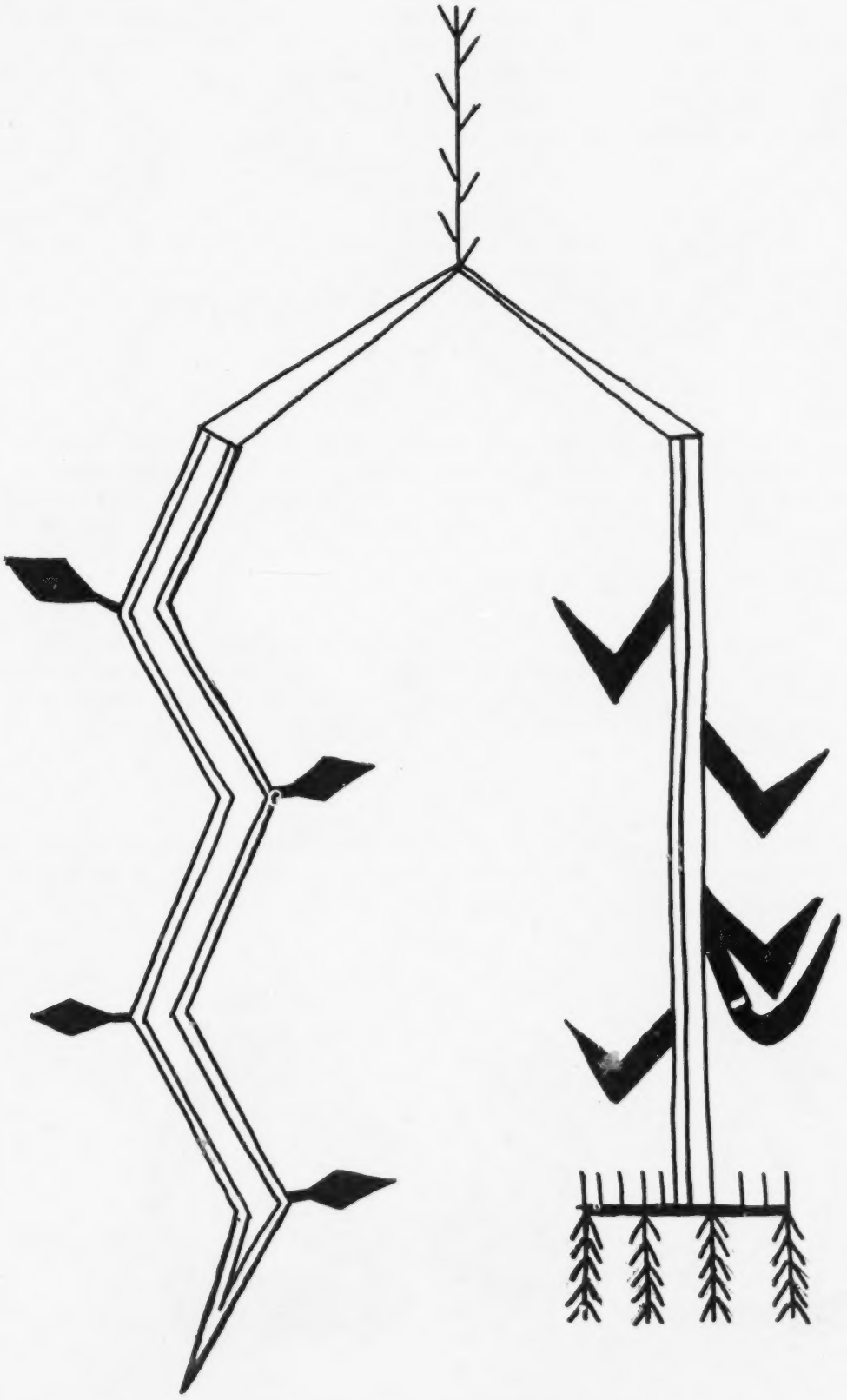
When camping at any of the camp grounds provided by the Tribe, one should not leave litter on departing. Never camp near a Navajo dwelling or close to a water supply.



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RELIGION

IN THE BEGINNING

This is the story of the creation of The People, and how they became as they are today.

In the first world, day and night were indicated only by light; white in the east as day dawned, blue in the south as it was full day, yellow in the west as evening came, and black in the north for night. The first world itself was red in color.

Four oceans surrounded the place, in each of which lived the chief of the people in his area. All the people began to quarrel among themselves, and finally their chiefs would not speak to them. At last the chief to the east said "You pay no attention to my words. Everywhere you disobey me. You must go to some other place."

After four nights something white, that looked like a mountain chain without a break, surrounded them. It was water, and it was rising to engulf them because of their bickering. Then the people, to avoid the rising water, went in circles until they reached the sky.

Someone with a blue head looked out from the sky and called to them, "In here, to the eastward, there is a hole." They went through the hole into the second world, the blue world, which was inhabited only by Swallows. The people sent couriers out to the four directions to explore and to locate people like themselves, but after two days they returned and said that all they could find was the edge of the world, a great cliff rising from an abyss. Nothing but level, barren ground could be seen anywhere.

The people then said to the Swallows, "We are much alike. Can your people and ours become friends?" The Swallows assented, and both parties began to treat each other as relatives.

They all lived together happily for twenty-three days, but on the twenty-fourth night one of the newcomers made free with the wife of the Swallow chief. Because of this, they were told that they could stay there no longer.

Again they circled around until they reached the sky. Here the white face of Niltsi, the Wind, peered out and told them to go to the south, where they flew through a slit in the sky and entered the third, the yellow world.

Here they found nothing but Grasshopper People. They discovered that the land was as barren as the second world had been. Then, as they had with the Swallow People, they joined as one family, but again, on the twenty-fourth day, the same crime was committed, and

the Grasshoppers told them "You shall drink no more of our water. You shall breathe no more of our air."

Up they all flew again, and at the sky Red Wind told them to fly west. Here the wind had made a twisted passage, and through it they arrived into the mixed black and white that was the fourth world.

In all these worlds there were no sun, moon, or stars, but there were great snow-covered mountains at the four cardinal points in the fourth one.

Couriers were sent to the east, but found no sign of life. To the south they saw deer and turkey tracks. The couriers sent to the west saw no living thing and no tracks, but those who went to the north found a race of strange men who lived in houses in the ground and cultivated fields. These people were the Pueblos. They treated the couriers well and fed them.

After emerging into the fourth world, the people had retained the teeth, feet, and claws of beasts and insects, and smelled bad because they were unclean. To them came four mysterious beings-YEI, who told them to wash themselves well, drying themselves with white cornmeal for the men, yellow cornmeal for the women.

On the twelth day the YEI appeared again. Two of them carried sacred buckskins, and one held two ears of corn, one yellow and one white, completely covered at the end with grains.

They laid one buckskin on the ground, with the head to the west, and on it they placed the ears of corn with their tips to the west. Under the white ear they put the feather of a white eagle, and the feather of a yellow eagle under the other. They covered them with the second buckskin with its head to the east. The tips of the feathers showed outside the buckskins.

The white wind blew from the east and the yellow wind from the west, between the skins. While the winds were blowing, eight of the Mirage People came and walked around the objects on the ground four times. As they walked, the feather tips were seen to move. Then the upper buckskin was lifted. A man and a woman lay there instead of the ears of corn.

This pair was First Man and First Woman. Their desendants married among the Pueblo people and among those who had come from the lower world, and soon there was a multitude of people.

At first there still were the three lights and the darkness, as in the other worlds. First Man and First Woman, after some study and debate, made a round flat object, like a dish, from a certain clear stone. They set turquoises around the edge, and inside they placed rays of red rain, lightning, and many kinds of

snakes. They made the moon of "star-rock," a certain kind of crystal, and bordered it with white shells, inside of which they placed sheet lightning and all kinds of water.

The Wind of the East asked that the sun be brought to his land, so it was dragged there and given to the man who had planted the great cane in the fourth world. He was appointed to carry it. The moon was given to an old gray-haired man who had joined them in the lower world, and he was told to carry it. The people mourned for these men, but First Man said "Mourn not for them, for you will see them in the heavens, and all that die will be theirs in return for their labors."

Since the moon did not always shine at night, First Man and First Woman decided to make the stars. They were made of fragments of sparkling mica, and given four points. On a blanket on the ground First Man made a plan of the heavens. He put a star in the north that would never move, and placed near it seven other large stars. He put a bright one in the south, one in the east and one in the west, and then planned the constellations.

While he was mapping the heavens, Coyote the Mischief-maker came along. Three of the stars were red, and he took them and placed them where the three red stars are today. Then he grew impatient with First Man's careful planning, and saying "Oh, they will do as they are!" he flipped the blanket upward so that all the rest of the stars flew into the sky, where they stuck. The stars that First Man had located remained as he placed them, but the rest were scattered all over.

One day a rain cloud appeared on Gobernador Knob in northwestern New Mexico, and gradually enveloped the whole mountain. First Man, wondering what it meant, went over from Huerfano Mesa, where they were living, singing a Blessing Way song as he went.

On the Knob he heard a baby crying. He found it lying with its head toward the west and its feet to the east. It was in a cradleboard made of two short rainbows. Across its chest and feet lay the red beams of the rising sun. Arched over its face was another short rainbow. Four blankets of cloud covered the baby, one black, one blue, one yellow and one white The loops along the sides of the cradleboard were made of lightning and they were laced together with sunbeams.

When First Man took the baby back to First Woman, Talking God (a YEI) appeared. He said that something important had happened; this was what the Holy People had been wishing for! He placed the child on the ground and unlaced the wrappings with one pull. "This is my daughter," said First Woman, and First Man echoed her. In eighteen days the baby became a woman.

One time while she was out gathering wood she met a man who was the Sun in human form. He told her to make a brush shelter and sleep there, and he visited her in that place. Four days afterward the elder War God was born. After this she went to a spring to cleanse herself, conceived of the dripping water, and in four more days the second War God was born. These boys became the slayers of all the Enemy Gods except Age, Cold, Poverty, and Hunger, which still live.

In time the Sun asked the elder War God, his son, to plead with his mother (who is known as Changing Woman) to move to the west and make a home for him there. The sun had no place to rest or eat until he returned to the east. Later he himself came to her as she sat on Governador Knob and told her that he wanted her to come to the west for him.

"Let me hear, first," she told him, "all you have to promise me. You have a beautiful house in the east. I want a house just the same in the west, built floating on the water away from the shore. I want all sorts of gems - white shell, turquoise, haliotis, jet, soapstone, agate, and redstone - planted around my house so that they will grow and increase. Give me animals to take along. Do all this for me and I shall go with you to west." This the sun did, and he made elk, buffalo, deer, mountain sheep, rabbits, and prairie dogs to go with her, but the buffalos broke away and ran to the east, and so did the elks.

Changing Woman arrived at her floating house, where she still lives, and the Sun visits her every day that he crosses the sky, but on dark, stormy days he stays in the east.

She began to feel lonely after a while. One day she rubbed some skin from under her left arm, held it in her palm, and it became four persons, two men and two women. The skin from under her right arm became four more, and the skin from under her left breast and her right breast turned into four persons each. Twice more she created people, from the skin in the middle of her chest and from her back between her shoulders.

She took these people to the mainland, where they lived, married, and had many children. After thirty years they visited Changing Woman and told her that they had been hearing about their relatives to the east. She offered them many treasures if they would stay where she took them, but they decided to go east to see the other people.

After many adventures, they arrived at Big Bead Mesa (north-east of Mount Taylor, New Mexico), where some of them decided to remain. The rest continued, never to return. Those who stayed at Big Bead sent messengers to induce the others to come back, but

when they failed the messengers went north toward the San Juan River, where at last they found their relatives, the Navajo people.

The descendants of First Man and First Woman had made a great farm and a wide irrigating ditch. They set two people to watch, one at the dam and the other at the lower end of the field. The one at the dam invented pottery, making first a plate, a bowl and a dipper. The other invented the wicker water bottle. Others of the people made hoes and axes.

First Man was a great hunter. One day he brought home a fat deer, and when he and First Woman had eaten, she wiped her greasy hands on her dress and made a remark that made him very angry. They quarreled, and he jumped over the fire and went to sleep by himself.

The next morning First Man called all of the men together and suggested that they leave the women, cross the river and keep the raft on their side so that the women could not follow them. "They believe," he said, "that they can live without us."

All the men crossed the river, taking with them everything they had made, although they left the women everything they had made or raised.

That winter the women got along well, since they had plenty of food. They feasted and sang. Every now and then they went down the river and called across to the men, making fun of them.

The next year they could not work their farms so well, and the crop was small. They had less food, while the men's farms increased. The third year, some of the women tried to swim across the river but they were drowned, and the fourth year they were starving while the men had more food than they could eat.

First Man began to realize that if he kept the sexes apart the race would die out, so he called the men together and asked what they thought. They agreed that their abundance was of no benefit to them. Some of them said that when they thought of their poor women starving, they were unable to eat.

Then First Man sent a call across the river to First Woman. "Do you still think that you can live alone?" he asked her. "No," she answered for them all, "we cannot live without our husbands." The raft was then sent over, and the women were brought across the river and joined the men in a feast.

At this time Coyote, the Mischief-maker, stole the two children of the Water God who lived at the bottom of the river. He kept them hidden in his robe, which he wore day and night.

For four days after this, the people saw the animals and birds fleeing to the west as if something were menacing them, and on the fourth day they saw a vast flood approaching from the east. They packed up all their goods and ran up on a high hill, but the water came nearer every moment.

A piñon seed and a juniper seed were planted and grew rapidly, but before long they branched out and grew no taller. Then a spruce seed and a pine seed were planted, but the same thing happened with them.

The situation was becoming more desperate all the time. Finally the frightened people saw an old man and a young man coming toward the hill. The men passed through the crowd and went to the summit of the hill, where they sat down. Telling the people to turn their backs and not to watch what he was doing, the young man spread out earth from seven bags, from the seven sacred mountains. When the people turned around they saw that he had planted thirty-two reeds, each with thirty-two joints, in the earth. These reeds sent out strong roots, and in a moment joined together to make one enormous reed with a hole in its eastern side. They were told to go into the hollow reed through this opening, which then closed, and they could hear the loud noise of the water outside as it reached them in vain.

The reed grew faster than the water arose, but as it grew it began to sway, until Black Body took the plume out of his head-band and stuck it out of the top of the cane against the sky. That is why this cane (phragmites communis) carries a plume on its head.

Hawk was sent up to find a hole in the sky. He scratched with his claws until he could see light, but he could not get through. Locust was sent next, and he succeeded. He came out in the fifth (this present) world, on an island in a lake.

First Man and First Woman led the way through the reed into this world and the others followed them.

The fourth day following the emergence, they saw that the water had risen nearly to the top of the hole through which they had come. A council was held to discuss this further danger. First Man said "Coyote has never taken off his robe, even when he lies down. I suspect that he has stolen property under it." They tore the robe from Coyote's shoulders, and two strange-looking creatures appeared, the children of the Water God. They looked something like buffalo calves, and in an instant it subsided and rushed back into the lower world to take the children to their father. From that time on, the people were allowed to live in peace.

Condensed from Navajo Legends by Washington Matthews, 1887.

SOMETHING ABOUT NAVAJO SACRED PLACES

All primitive peoples, including our own ancestors whatever their origin, at some time in their history selected certain localties to be set apart as shrines for religious or historic reasons.

The Navajo people are no exception. They combined geographic features with traditional persons and occurences, so that their sacred places are actual locations where legendary events are said to have occurred.

It is impossible to discuss Navajo sacred places without reference to the traditions that mention them. There is at least one story about each of the many hundreds of sacred places on and around the Navajo reservation, indicating that the people at one time were familiar with a far greater area than they now occupy. For a people who did not read or write until a few generations ago, this knowledge of the country served a dual purpose, since they not only knew their way without maps, but they also knew the religious significance of each location.

For example, tradition states that the people emerged from a world below this one onto an island in a lake, which became surrounded with mountains in the four cardinal directions, with higher mountains beyond. The only known lake that answers to this description is Island Lake, west of Silverton, Colorado, which the Navajos accordingly consider as a sacred place.

According to legend, First Man and First Woman created the four cardinal mountains from earth brought with them from the lower world. When the mountains were formed they were laid on sacred buckskin and sung over ceremonially. Then the deities of the four directions lifted them up and placed them where they now stand. The poetic accounts of the placing of the mountains tell that each was adorned with the particular jewel belonging to the direction in which it was placed, and given certain deities, animals and birds to dwell upon it.

To cite the legend of Mount Taylor as an example; it was fastened to the earth with a great stone knife thrust down from top to bottom. It was decorated with turquoise, since the color of the south is blue, with dark mist, gentle rain, and all kinds of wild animals. On its summit was placed a bowl of turquoise containing two bluebird eggs covered with sacred buckskin, and over all was spread a covering of blue sky. It is the home of Turquoise Boy and Yellow Corn Girl.

Certain of the deities dressed it in turquoise "even to its leggings and moccasins," and placed eagle plumes on its head.

There are two enormous supernatural figures outlined by the two mountain ranges that divide the reservation roughly into thirds. One is the Goods of Value Range, of which Chuska Peak is the head, the Tunicha and Lukachukai mountains the body, and the Carrizo mountains the legs. The other is the Pollen Range, of which Navajo Mountain is the head, Black Mountain the body, and Balukai Mesa the legs. This range is said to be female, while the Goods of Value Range is male.

Some of the sacred places are known to all Navajos; others are renowned only locally. There are few Navajos even today who cannot name the four sacred peaks that bound the traditional Navajo country: Blanca Peak and Mount Hesperus in Colorado, Mount Taylor in New Mexico, and Humphrey Peak in Arizona. Within their boundaries ceremonies have the greatest power; herbs and minerals taken from their slopes are used in the strongest medicines; they themselves are the repositories of never-failing, never-ending life and happiness. Each one of these mountains is surrounded by beliefs which may seem strange to non-Navajos but are taken for granted by the medicine men trained to know and to believe supernatural things.

Many of the Navajo rites such as Blessingway, Windway, and others originated at certain places now considered to be sacred. These rites also contain certain chants that mention various locations of supernatural power.

Students of the Navajo know how strong the clan system is among the People. Clans originated in various places, some of which are now considered sacred.

Many sites are used for ceremonial purposes, such as the collection of plants, herbs, minerals, or water. Only certain medicine men may visit these spots with impunity. They must approach reverently, with prayers and offerings, for otherwise their collections would have no power.

Other places, of lesser potency but nevertheless sacred because they are sites at which offerings and prayers are made, are the travel shrines scattered throughout the reservation. These piles of rock were made, stone by stone, by the devout Navajos who, passing by, placed their offerings of stones and twigs with a prayer for a safe journey. The foundation of each pile was a scrap of turquoise or a pinch of corn pollen, both considered as oblations.

Eagles, whose feathers are used ceremonially by many tribes, are not to be caught without certain prescribed rites. The high places where the great birds nest are known to the Navajos, who do not approach them except for ceremonial purposes, and then with the usual prayers and offerings.

In other words, a Navajo sacred place is one where supernatural events have occurred; a place mentioned in tradition; a place of clan or rite origin; a place where herbs, plants, minerals or water is collected; a place where prayers and offerings are made.

To name a few of the well-known sacred places, in Colorado there are Blanca Peak, the Great Sand Dunes, Mesa Verde, and Sleeping Ute Mountain. In New Mexico there are Mount Taylor, Gobernador Knob, Mesa Fahada, Cabezon Peak, Zuni Salt Lake, and Shiprock Pinnacle. In Arizona there are the San Francisco Peaks, Bill Williams Mountain, Awatovi Ruin, Agathla Peak, White Cone and Window Rock. In Utah there are Navajo Mountain and the Bears Ears. There are many hundreds more, including springs, rivers, and lakes; ancient ruins and certain aspects of Pueblo villages; mountains, mesas, and buttes; rocks and canyons; and certain formations. Even particlar t r e e s are used locally as shrines. Each has a more or less important place in the category of Sacred Places.

A lake in southeastern Colorado is said to be the place where the Navajos emerged into this world from below. There is also considered to be a world above this, and certain legends relate the adventures of a hero who was taken up into the sky country.

SOMETHING ABOUT NAVAJO CEREMONIES

The three best-known Navajo ceremonies, also known as "sings," are the Squaw Dance, the Yeibichai, and the Corral or Fire Dance. Singing and dancing are features of each of these ceremonies.

All Navajo ceremonies relate to curing, and a "patient" is usually involved. The ceremonies are based on legends handed down from one medicine man (singer) to another. These legends relate to myths which explain the meaning of the ceremonies and the reasons for the various happenings. The legends are told or sung over the patients in a ceremonial hogan often erected specifically for that purpose. Only those concerned directly with the ceremony are allowed within the hogan; the dancing and other activities carried on outside are the only parts which spectators are allowed to see and hear.

The so-called Squaw Dance (Ndaa) or Enemy Way is a summer ceremony, and is given for a person who has been to war, or who has had bad dreams, or for a number of other reasons. This person is known as the "patient" and undergoes treatment from the Medicine Man. The affair lasts three days, each day being located in a different place. Many activities are connected with this healing rite, but the one best known to the visitor is the Squaw Dance itself, at which a girl chooses a man to dance with her to the accompaniment of singing and drumming, and after several rounds the man must pay the girl for the dance. She is not supposed to spend the money, but must keep it or give it to her mother.

The Yeibichai is the major winter ceremony. It is based on legends concerning certain supernatural beings who had a powerful effect on the lives of the mythical heroes. This is a nine-day ceremony. The last night is the most picturesque; teams of dancing men in weird costumes dance and sing in turn before the ceremonial hogan. The effect of the eerie singing late at night, the smoke from many campfires and the quiet yet ever-moving crowd is something that no one can soon forget.

The Corral or Fire Dance is also a winter rite. It receives its name from certain parts of the ceremonies, which are held within a large circle of branches, the "corral." At one point in the ceremony men race in, snatch firebrands from the fire and bathe themselves and each other in the flames and sparks, which are considered purifying. Feats of magic, such as plants growing and blooming in a few minutes and men swallowing arrows, are also performed.

There are many other ceremonies, but these three are the ones most likely to be encountered. Dates for the "sings" are not set far ahead and one must be in the right place at the right time to become a spectator.

Non-Indians who are lucky enough to attend any of these ceremonies should behave properly -- in other words, stand or sit still, speak quietly, melt into the crowd and observe what goes on with respect. These are religious ceremonies and should be accepted as such by those who attend them. Often some friendly Navajo observing the real interest of an observer will volunteer some explanation, and this adds greatly to the enjoyment of the ceremony.

The dances take place late at night, usually around midnight, and last until dawn. The locations for the dances are generally far from paved roads and can be reached only by following wagon tracks. Cars may be parked wherever there is room, and it is often difficult to locate one's car in the darkness.

Aside from dancing, another important feature of a ceremony centers around the creation of a dry painting which, in essence, is a representation of the Holy People. According to Navajo mythology, these dry paintings were given to the Hero Twins by the gods, who specified that they be made of impermanent materials to prevent quarreling over their possession. Since designs are made of pollen, meal, crushed flowers, charcoal, and pulverized minerals, dry painting is a more correct term than sand painting. These paintings are primarily curative and the patient believes that by sitting upon the representations of the Holy People he is identified with them. The painting is destroyed soon after it has served its ceremonial purpose.

A medicine man does not state the amount he expects to be paid for his healing ceremonies. However, he must be paid, usually according to the wealth of his patient's family. Few are so poor that they cannot afford at least a sheep. Wedding baskets, lengths of cloth, and money are also given by those who can do so. If a medicine man makes a serious mistake in his ceremony, it must be stopped until the next day, when it will be started anew. Part of the Blessing Way Ceremony is always sung to obviate the results of minor mistakes.

When attending a ceremony, remember that you are not an invited guest but just a curious spectator. The less obvious you make yourself the more it will be appreciated.

SOMETHING ABOUT NAVAJO MARRIAGE AND DIVORCE

At the present time the young Navajo man and girl meet at Squaw Dances or other ceremonial functions, at school or work, attend sports events and movies together, and married in a church or at least by a minister.

In earlier days marriages were arranged by the relatives of the young couple, often without their consent. At gift of horses (usually ten) was made by the groom's family to that of the bride, and a date was set for the wedding. In the meantime it was not considered proper for the young couple to be seen together.

The wedding ceremony took place in the hogan of the bride's parents, in the presence of friends and relatives of both families. The young couple were dressed in as much finery as their families could afford. During the ceremony they sat on the west side of the hogan, the girl to the boy's right.

The bride's mother cannot attend this wedding ceremony, for according to the ancient custom, she and the bridegroom must not be in the same place at the same time. To avoid facing or speaking to each other, in accordance with Navajo taboos, the mother would visit her daughter only when the husband was away, and warning was always given on the approach of one or the other. This taboo is somewhat relaxed now, according to the degree of acculturation of the people involved.

Many Navajo families today combine the church and hogan weddings, the young couple going through both ceremonies a day or two apart, which satisfies both the acculturated portion of the family and those who still prefer the Navajo customs.

Marriage must now be licensed and registered in the tribal census office.

In former days a divorce was effected by the woman placing her husband's possessions outside the hogan, which was considered her individual property, while he was absent. On his return, the husband realized that he must now go it alone, for the children, if any, remained with their mother and her relatives. Today, divorce cases are heard before a tribal judge.

Plural marriages, in which a man married one or more of his wife's sisters, or her daughter or daughters by a former marriage, or some other woman not related, are no longer recognized as legal, although it is known that this is yet not uncommon.

NAVAJO WEDDING CEREMONY

There was little opportunity for Navajo boys and girls to become acquainted in the early days except at ceremonies such as the Squaw Dance, that brought people from a distance. Since members of a clan or clan-group generally lived within visiting distance of each other, and there was an incest-taboo against members of such groups marrying, the young people were considered as brothers and sisters, and there could be no idea of marriage between them. Accordingly, they must meet people of other clan-groups away from home.

That was the way it was. These days, however, when young Navajo people attend school sometimes far removed from the reservation, and especially since few of them have been taught their clans and the restrictions about them, taboos are disregarded and, to the worry of the older generations it happens sometimes that two members of the same clan will marry. It is certain, however, that the old-fashioned Navajo wedding ceremony will not be performed in these cases.

In the old days it was the maternal uncle, or sometimes the father of a boy who decided that he should get married, and this relative then proceeded to select a suitable bride. The girl's parents were consulted and with their consent the betrothal was considered a certainty. A generation later, however, the youth himself selected his prospective bride and made opportunities to become acquainted with her before asking a relative to proceed with the plans.

A sort of dowry or bride-price was determined on between the two families. In the days when horses were considered of greatest value, from ten to fifteen horses were offered if the boy's family could afford them. Nowadays jewelry, cattle, or other valuables are substituted, although a horse or two may be included as a gesture to tradition.

The girl's family set the date of the wedding, always an odd number of days from the betrothal agreement. Her relatives helped with preparations for the feast.

The Navajo wedding nearly always took place in a hogan, and for that reason it is often called a "hogan wedding," although it sometimes is celebrated in a house belonging to the bride's family.

Late in the afternoon of the wedding day the bridegroom and his family rode up to the hogan, an impressive sight, since the people were dressed in their best, wearing their finest jewelry. On entering the hogan the young man proceded around to his left until he reached a place opposite the doorway where blankets had

been placed, and sat there. After an interval the bride, holding a wedding basket containing a specially-prepared cornmeal mush, entered and walked around the same side of the hogan. She set the basket before the groom, and sat down at his right.

Since the wedding basket was an important adjunct to the ceremony, a few words about the basket and its contents are appropriate. Few Navajo women weave baskets because of the taboos connected with the craft. The Paiutes, however, undeterred by the Navajo beliefs, still make almost identical baskets, and these are generally used in Navajo ceremonies.

The wedding basket is made of dyed sumac twigs woven in a prescribed pattern consisting of a dark serrated band surrounding a plain space in the center and enclosed by a plain border. The dark band is not a complete circle, being left open in a place that corresponds to the closing of the seam on the edge of the basket. In ceremonial use this seam ending is always placed to face eastward. Such baskets are in use in many ceremonies.

A new basket was always used for a wedding ceremony. It was partly filled with what is called "no cedar mush," that is, corn meal mush into which the ashes of burned cedar twigs have not been cooked. (In the general preparation of mush the cedar ashes are included because they impart a pleasing flavor. The wedding mush tastes rather insipid without it).

The bride with her basket of mush was preceded by her father or uncle carrying a container of water and a ladle. He also held a bag of corn pollen. He sat beside the bridal pair and directed the ceremony.

Giving the ladle to the bride, he poured water into it and told her to pour this water over the bridegroom's hands as he washed them. The procedure was repeated by the bridegroom for the bride. (White onlookers see in this ceremony the symbolic act of entering the wedded state with clean hands.)

The bride's relative then adjusted the wedding basket so that its edge pointed east. With a pinch of pollen from his medicine bag he drew a line from east to west across the mush, then from south to north, and finished by encircling the mush near its edge with a line of pollen.

This done, the bridegroom took a pinch of the mush at the place where the lines met at the eastern edge and ate it, the bride following suit. In like manner, pinches of mush were taken from the south, the west, the north, and the center. After this the basket was passed to relatives sitting nearby, who finished eating the mush.

The two ritual acts of the marriage ceremony were now completed. They were followed by talks from members of the two parties, the groom's relatives first, followed by kinsmen of the bride's. Thanks were given for the food, the hospitality, and the young couple entering a new life. A sort of sermon was given, instructing them in their behavior toward each other and their families. Anyone who desired might follow these talks with advice of his own.

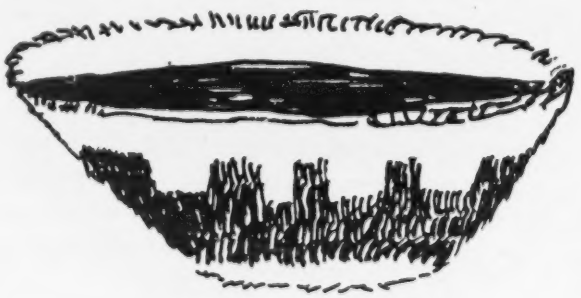
The wedding service was then complete. The family of the bride presented the groom's relatives with liberal amounts of cooked meat and various types of bread to take home with them.

In this matriarchal society, the groom generally remained in the camp of the bride's mother, where a hogan was usually built for the newlyweds, although it was considered the property of the bride. The groom had brought in his saddle, and it is interesting to note that in earlier days his wife could divorce him by placing his saddle at a distance outside the hogan.

In modern times many Navajos who no longer follow the traditional ways consider a church wedding sufficient. The Navajo is an individualist, and while his roots are in tradition, his education may be at the college level. Still, with the renewed interest in Navajo culture that is becoming widespread over the reservation, it has become popular to hold a Navajo wedding as well as the one celebrated in church. This pleases the traditionalists of the tribe, as well as those whose education is more formal.

A typical church wedding often retains traces of the old-fashioned customs. The bride may wear white and a veil, the groom the customary dark suit, and the minister may be a Navajo. The reception may be held with wedding cake, punch, and presents. But many a time some purely Navajo touch will remind one that these are The People, and there are none like them, for sometimes a feast of mutton stew, fried bread and coffee will follow the cake.

In former days Navajo custom permitted a man to have more than one wife at the same time. His wives were generally, but not always, sisters. It was also customary to marry a daughter of his wife by a former husband.



SOMETHING ABOUT PEYOTISM

The movement away from the traditional religion has been not only toward the usual forms of Christianity, but also toward an "Indianized" form known as the Native American Church - or more commonly as "peyotism." This sect or cult is characterized by ceremonial use of a cactus button containing mescaline and other alkaloids capable of producing certain psychological effects when ingested in sufficient quantity.

Peyote has been used by certain Mexican Indian groups for many centuries, and during the latter quarter of the past century its use spread among many of the Plains tribes where it was taken in conjunction with rites and ceremonies of part-Christian, part-Indian content and origin. In about 1910 peyotism spread to the Southern Ute, and after 1935 it began to spread, collaterally with livestock reduction, to the Navajo Country. The extent of its spread is not known, although Dr. Aberle has estimated the number of Navajo members at 12,000 or more.

Since its introduction in the Navajo Country,a bitter controversy has revolved about the Peyote cult. Adherents of traditional Navajo religion and representatives of Christian groups have joined in denouncing the peyote button or its alkaloids as an addictive narcotic. Both groups have accused peyotists of immoral, orgiastic behavior, and have sought to ban the practice. In 1940 the Navajo Tribe proscribed the use, sale, barter and gift of peyote on Tribal land, although enforcement of the ordinance was sporadic and ineffectual. The Federal Government approved the anti-peyote ordinance, recognizing the right of the Tribe to govern its internal affairs but, since Federal law does not ban the use of peyote under the Federal Narcotics Act, Federal Police Officers could not be used to enforce the Tribal law.

Peyotism is a radical departure from traditional Navajo religion in many respects, although membership in the cult does not preclude continued participation in the traditional religion. In fact, Dr. Aberle reports that some Medicine Men are themselves cult members.

Peyote is ingested ceremonially to place man in communication with God, since peyote is looked upon as a holy plant imbued with supernatural power. During the ceremonies, the prayers are universal, seeking the blessing of all mankind in contradistinction to the restrictive prayers of traditional Navajo religion, and make frequent reference to God, Jesus, Mary and other Christian figures. They express a feeling of helplessness and refer to mankind as "children" whom the Heavenly Father must shield and protect.

Peyote links man with God, with whom he can then communicate his needs, and from whom he can acquire knowledge or regain his

health. Navajos apparently join the peyote cult initially to seek cures for diseases from which they are suffering and for which traditional ceremonies have proven to be ineffectual. Others are proselytized by kinfolk who have become cult members.

Livestock reduction in the 1930's threatened the security of the Navajo people and left in its wake a wave of apprehension, frustration and fear, a circumstance no doubt closely associated with, if not responsible for, the initial advent and spread of peyotism.

The Native American Church has existed among Indians in parts of Oklahoma and in other states for many years.

For the most part information contained herein with regard to Peyotism on the Navajo Reservation was taken from "The Peyote Religion Among the Navajo" by Dr. David F. Aberle, published by the Viking Fund Pubns. in Anthropology.

MISSION SITES

Religion	Location	State
ASSEMBLY OF GOD		
Assembly of God	Cameron	Arizona
"	Cove	"
"	Fort Defiance	"
"	Goldtooth	"
"	Houck	"
"	Kayenta	"
"	Newcomb	New Mexico
"	Shiprock	"
"	Shonto	Arizona
"	Teesto	"
"	Tuba City	"
BAPTIST		
Baptist Church	Burnham	New Mexico
Brethren in Christ Mission	Chaco Canyon	"
Navajo Baptist Mission Clinic Site	Chinle	"
Southern Baptist Mission	Copper Mine	New Mexico
Baptist Church	Crownpoint	"
Baptist Church	"	"
Begay Navajo Mission	Dinnebito Wash	Arizona
Navajo Bible School and Mission	Fort Defiance	"
Southern Baptist Convention	Fort Wingate	New Mexico
Baptist Bible Fellowship	Ganado	Arizona
Grace Baptist Church of Milan	Grants	New Mexico
Navajo Evangelistic Mission	Hunter's Point	Arizona
Leupp Baptist Mission	Leupp	Arizona
Many Farms Southern Baptist	Many Farms	"
Fellowship of Baptist	Mexican Water	"
Calavery Baptist Church	Montezuma	Utah
Southern Baptist Mission	Navajo	New Mexico
Berean Baptist Church	Navajo	"
Fellowship of Baptist	Red Mesa	Arizona
Shiprock Baptist Mission	Shiprock	New Mexico
Southern Baptist Home Mission	Teec Nos Pos	Arizona
Baptist Church	Tohatchi	New Mexico
First Navajo Baptist Church	Tuba City	Arizona
Southern Baptist Mission Church	Window Rock	Arizona
Fatherland Street Baptist Church	Window Rock	

CATHOLIC

Catholic Church	Chinle	Arizona
"	Crystal	New Mexico
"	Fort Defiance	Arizona
"	Fort Wingate	New Mexico
"	Gallup	"
"	Ganado	Arizona
"	Houck	"
"	Hunter's Point	"
"	Klagetoh	"
St. Isabel Mission	Lukachukai	"
Catholic Church	Lower Greasewood	"
Franciscan Father	Many Farms	"
Catholic Church	Naschitti	New Mexico
Franciscan Father Mission	Navajo	"
Catholic Church	Pine Springs	"
"	Sawmill	Arizona
"	Pinon	"
Franciscan Father	Round Rock	"
Christ the King Church	Shiprock	New Mexico
Catholic Church	St. Michaels	Arizona
"	Tohatchi	New Mexico
"	Tsaile	Arizona
"	Wheatfields	"

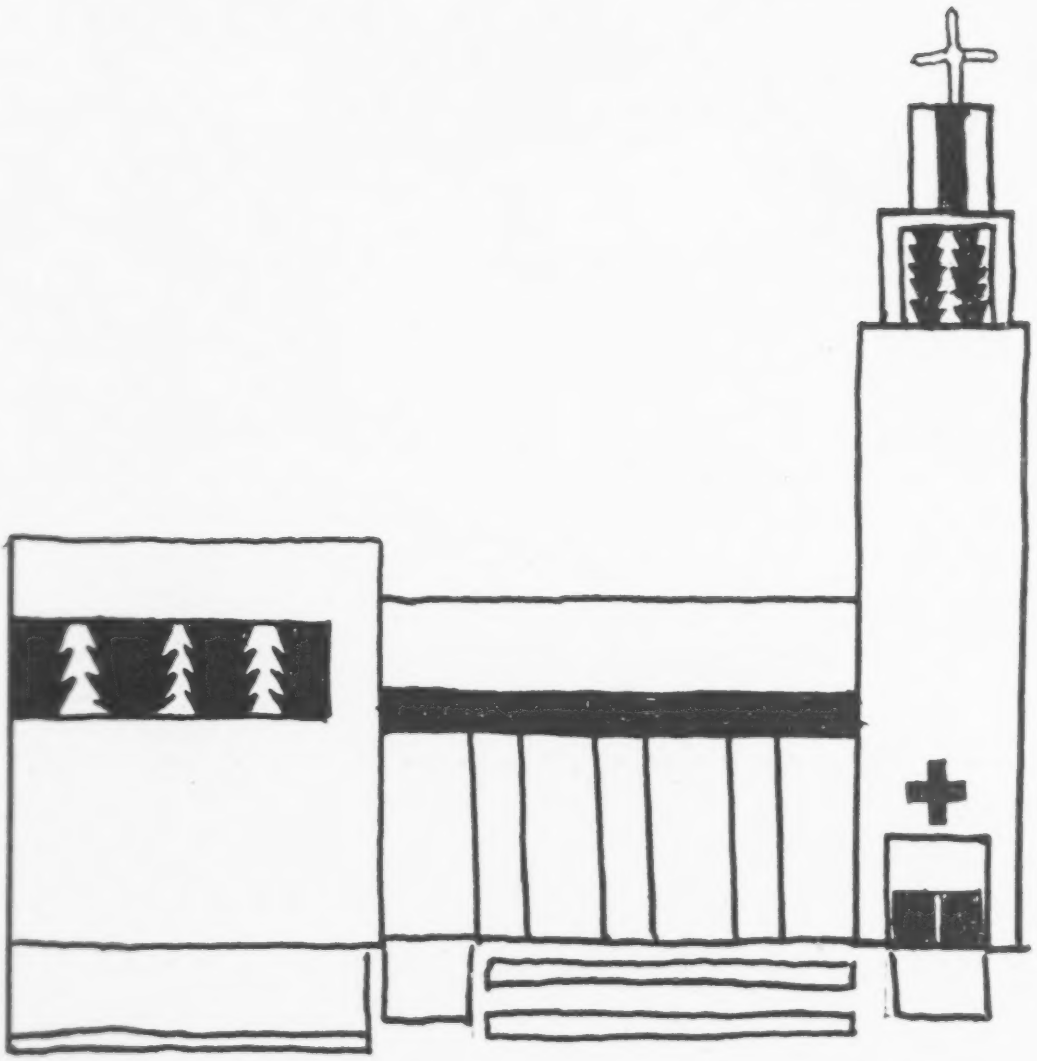
CHRISTIAN REFORMED

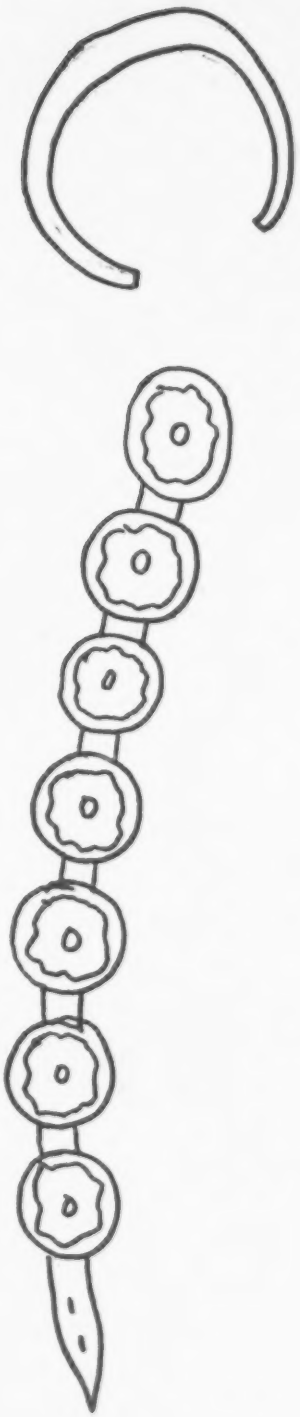
Christian Reformed	Crownpoint	New Mexico
"	Fort Wingate	"
"	Fruitland	"
"	Indian Village	"
"	Kinnibito	"
"	McKinley County	"
Christian Reformed Naschitti Mission	Naschitti	"
Christian Reformed	Red Mesa	Arizona
"	Red Rock	"
"	San Antone	New Mexico
"	Sanostee	New Mexico
"	Shiprock	"
"	Teec Nos Pos	Arizona
Tohatchi Christian Reformed Mission	Tohatchi	New Mexico
Christian Reformed	Tohlakai T.P.	"
"	Window Rock	Arizona

EPISCOPAL		
Good Shepherd Mission	Coal Mine	Arizona
"	Fort Defiance	"
San Juan Indian Mission	Fruitland	New Mexico
St. Christopher's Mission	Mexican Hat	Utah
Good Shepherd Mission	Sawmill	Arizona
GOSPEL		
Navajo Indian Gospel Crusade	Gallup	New Mexico
Navajo Gospel Mission	Oraibi	Arizona
Navajo Gospel	Piñon	"
LUTHERAN		
Navajo Evangelical Lutheran Mission, Inc.	Navajo	New Mexico
"	Rock Point	Arizona
MENNONITE		
Blue Gap Mission	Blue Gap	Arizona
Black Mountain Mission	Ganado	"
Church of God in Christ	Greasewood	"
Mennonite Mission	Jeddito	"
Church of God in Christ	Klagetoh	"
Mennonite Mission	Moencopi	"
Church of God in Christ	Salina Spring	"
"	Wide Ruins	"
MORMON		
Church of Latter-Day Saints	Chinle	Arizona
"	Crownpoint	New Mexico
"	Crystal	"
"	Dennehotso	Arizona
"	Fort Wingate	New Mexico
"	Ganado	Arizona
"	Gap	"
"	Kaibeto	"
"	Lower Greasewood	"
"	Leupp	"
"	Many Farms	"
"	Mexican Water	"
"	Navajo	New Mexico
"	Peria	"
"	Sawmill	Arizona
"	Toadlena	Nex Mexico
"	Tohatchi	"
"	Tuba City	Arizona

NAZARENE		
Church of Nazarene	Castle Butte	Arizona
"	Chilchinbito	"
"	Kaibeto	"
"	Goldtooth	"
"	Low Mountain	"
"	Navajo Station	"
PENTECOSTAL		
United Pentecostal Church	Church Rock	New Mexico
"	Gallup	"
Church of God of America	Low Mountain	Arizona
Pentecostal Church	Red Mesa	"
PRESBYTERIAN		
Board of National Missions	Canyon del Muerto	Arizona
"	Chinle	"
"	Cornfields	"
"	Dennehotso	"
"	Fort Defiance	"
Ganado Mission	Ganado	"
Board of National Missions	Kaibeto	"
Navajo Presbyterian	Kayenta	"
Board of National Missions	Leupp	"
"	Lower Geasewood	"
Many Farms Mission	Many Farms	"
Board of National Missions	Navajo	New Mexico
Nazlini Mission	Nazlini	Arizona
United Presbyterian Church	Oljato	Utah
Board of National Missions	Shiprock	New Mexico
Presbyterian Church	Teec Nos Pos	Arizona
Board of National Missions	Tuby City	"
PROTESTANT		
Inscription House Navajo Mission	Tonalea	Arizona
MISSIONS		
Arizona Indian Mission	Shonto	Arizona
Berean Mission	Mariano Lake	New Mexico
Faith Bible Mission	Burnham	"
Flagstaff Mission to Navajo	Black Falls	Arizona
Flagstaff Mission to Navajo	Kayenta	"
Fluted Rock Bible Conference	Flute Rock	"
Independent Mission	Chinle	"
Marble Church of God	Manuelito	New Mexico
Mission to Navajo	Tonalea	Arizona
Navajo Mountain Mission	Tonalea	"
Seventh Day Adventist	Mexican Hat	Utah
"	Twin Buttes	Arizona
Southwest School of Mission	Cow Springs	"
The Word of God	Newcomb	New Mexico

MISSIONS (Cont'd)		
The Word of God	Sanostee	New Mexico
World Bible Way Fellowship	Tohlakai	"
NAVAJO INDIGENOUS CHURCH	Crystal	New Mexico





ARTS AND CRAFTS

SOMETHING ABOUT THE NAVAJO ARTS AND CRAFTS GUILD

Started in 1941 with the aims of improving Navajo hand workmanship and obtaining better prices for the artisans, the Navajo Arts and Crafts Guild has become an outstanding success.

From a log building at the fairgrounds, the Guild now occupies not only its own handsome showrooms at Window Rock, but has branches in Chinle, Cameron, Kayenta, Teec Nos Pos, Monument Valley and Navajo National Monument, Arizona, and Shiprock, New Mexico. Here are displayed the best productions of skilled Navajo craftsmen in great variety, and at a wide range of prices.

One's eyes are first attracted to a glittering array of handmade silver objects. Rings, bracelets, belt buckles, pins, table silver, necklaces, hair ornaments, and many more items are tastefully displayed. Raising one's eyes, handsome Navajo rugs hang on the walls, rugs from many reservation areas in charming color combinations, designed for use on the floor or furniture or as wall hangings. Other woven articles such as sashes, vests, and purses are also on display.

Nor is this all. One sees mahogany-red moccasins, soft as velvet, decorated with silver buttons; "wedding" baskets with traditional designs and piñon pitch covered wicker water bottles, both baskets used in the formal Navajo wedding ceremony; pottery jars, also covered with pitch; dolls carved from wood or fashioned from cloth, with beautiful velvet clothing; sandpaintings preserved on wood; and the finest work of Navajo artists in oil or water-color, depicting the people and their country.

To visit any one of the far-flung branches of the Guild is much like a museum tour. One feels the pride of the maker in every item, and senses something of the beauty of the reservation caught in ideas expressed through skillful Navajo hands.

No matter how large or small the items purchased from the Navajo Arts and Crafts Guild, the buyer is assured of receiving a product of highest quality and workmanship.

A round, shallow basket with a prescribed design is used by the Navajos in their ceremonies. Woven so tightly as to hold water, it is used for ritual bathing in the Blessing Way Ceremony for instance. At a Navajo wedding it is filled with a certain sort of cornmeal mush which is eaten by the bride and groom. These baskets were formerly woven by the Navajos. They now obtain them from the Paiutes.

Few Navajo women make pottery these days. The most common is a tall, slender pot that is coated with melted pine pitch. Such pots are often used as drums in such ceremonies as the Squaw Dance, when partly filled with water and covered with a deer skin.

SOMETHING ABOUT NAVAJO SILVERSMITHING

The art of Navajo silversmithing has its roots among the Moors, who in days long past were expert metal workers. They in turn taught the craft to the Spaniards, who brought it to Mexico. The Mexicans taught the Navajos, who adopted and adapted the art until it has reached its modern perfection.

It is said that about 1850 a Mexican taught Atsidi Sani (Old Smith), a Navajo medicine man, to work iron. His four sons and others acquired the craft from him. Between 1864-1868, while the Navajos were interned at Fort Sumner, they used brass and copper to make crude jewelry. (The small amounts of silver they possessed had been acquired from the Mexicans.) On returning to their homeland, however, they began to work silver, and found it the most satisfying material for jewelry. Silver was first obtained from American coins, but when the government forbade their use in 1890, the Navajos gladly accepted Mexican money, which was softer and easier to work.

They learned early to engrave designs in sandstone and to pour melted silver into the channels. Much so-called "sand-cast" jewelry was made at that time, and the technique is still popular.

The first Navajo to set turquoise in silver is supposed to have been Atsidi Chon (Ugly Smith), when in 1880 he made a turquoise-set ring. In the next ten years this technique grew in popularity, until today few plain pieces are made. The use of garnets and other stones, and even colored glass and abalone shell, followed, but these are now rarely used.

The Hopis and Zunis traded turquoise and shell with the Navajos for silver. Atsidi Chon finally set up a shop at Zuni, where these Puebloans learned the art from him. They have since developed their own style with great success.

Dies and stamps to mark silver in ornamental designs were adapted from those used by the Mexicans in stamping their leatherwork. By 1895 such dies were commonly used. They were manufactured by the ingenious Navajos by filing the ends of pieces of scrap iron. As finer files were obtained, more elaborate and attractive designs were made.

Noting possibilities for the sale of Navajo jewelry to non-Indians, the Fred Harvey Company in 1899 ordered silver jewelry made up in quantity to be sold on Santa Fe trains and at their shops in the stations. For this purpose they provided silver and shaped, polished turquoise sets. These were supplied to the trading posts, which paid local silversmiths by the ounce for finished work.

White purchasers preferred a lighter weight of silver than that formerly used by the Navajos for their own jewelry. Other companies followed suit in ordering wholesale.

By the mid-1920's this commercialization had produced an enormous demand, but had cheapened the product, which by now consisted mainly of light-weight silver stamped with arrows and swastikas - the white man's idea of typical Indian design - and set with a few small turquoises. Such inexpensive jewelry was popular as souvenirs. At least one firm had begun to mass-produce "Indian style" jewelry made by machinery. Sometimes the machines were operated by Indians, which allowed the manufacturers to label their product "Indian-made." The Arts and Crafts Board, established within the Department of Interior in Washington, D. C., endeavors to stamp out such imitations. Reputable firms in the towns bordering the Navajo reservation, the Navajo Arts and Crafts Guild, and reservation trading posts sell nothing but authentic Navajo work.

In 1938 the Indian Arts and Crafts Board inaugurated the use of a stamp to be used on Indian-made jewelry for identification. This stamp is no longer used, but many top silversmiths have a stamp of their own, either with their initials or a design, which is applied on the back of the piece of jewelry and serves as a mark of quality and individuality. All Navajo silver today is guaranteed Sterling.

Many of the articles made by the earlier silversmiths are still popular. Belts with large or small conchas follow the original design for the most part, although some are now adapted to modern styles and demands. Pins, bracelets, rings, and belt buckles and bola ties are the most generally made, and may be purchased in all sizes, shapes and designs. Cast work is still much in demand. A modern form of silver-working is the overlay in which two sheets of silver, one pierced with a more or less elaborate design, are sweated together. The lower layer is sometimes darkened to emphasize the design.

Something new in the art is table silver: knives, forks, and spoons, iced tea spoons, salad forks and spoons, and slender silver goblets. The utensils are sometimes set with turquoise.

Today Navajo silver, while it reflects the influence of the old designs, has modern appeal due to excellent craftsmanship and carefully-chosen sets. The most favored are turquoise and coral, sometimes used together. Shell also is used in interesting ways. The silver is heavy and the designs are pleasing. The purchaser of authentic Navajo silver-work today has acquired something worth keeping, as valuable in its own right as a diamond ring.

SOMETHING ABOUT NAVAJO SANDPAINTING

Of the many traditional arts of the Navajos, one of the most highly developed and most beautiful is that called sandpainting. It is also the most ephemeral, for the medium used is dry powder, and hence a more proper name for the art is dry painting. Until recently, it was entirely a religious art and even today is practiced primarily as a ritual act in the conduct of ceremonies. The materials used to create the sacred designs include sands, ground rock, ground charcoal, pollens and other naturally colored substances. These are skillfully deposited in various designs depicting events related in the myths which describe the origins of the various ceremonies and include motifs such as the Holy People, heroes, mammals, birds, reptiles, insects, animal tracks, sacred places, and mountains, both native and domestic plants, rainbows, lightning, and the heavenly bodies. There are hundreds of discrete paintings known to the Hataaƚi or religious leaders of the tribe, but only a few are used in any one ceremony. Most sandpaintings are produced inside the ceremonial hogan, although some, particularly simpler paintings are used outside on the ground or over the tops of ceremonial sweathouses.

Most Navajo ceremonies are performed to cure or preserve the health of an individual who is referred to as a patient. The patient in a ceremony is treated while sitting on the sandpainting and given ritual association with the holy forces depicted therein. Sacred paintings of this sort are destroyed during and after use and the remains are carefully gathered up for disposal at some distance from the hogan before the day ends.

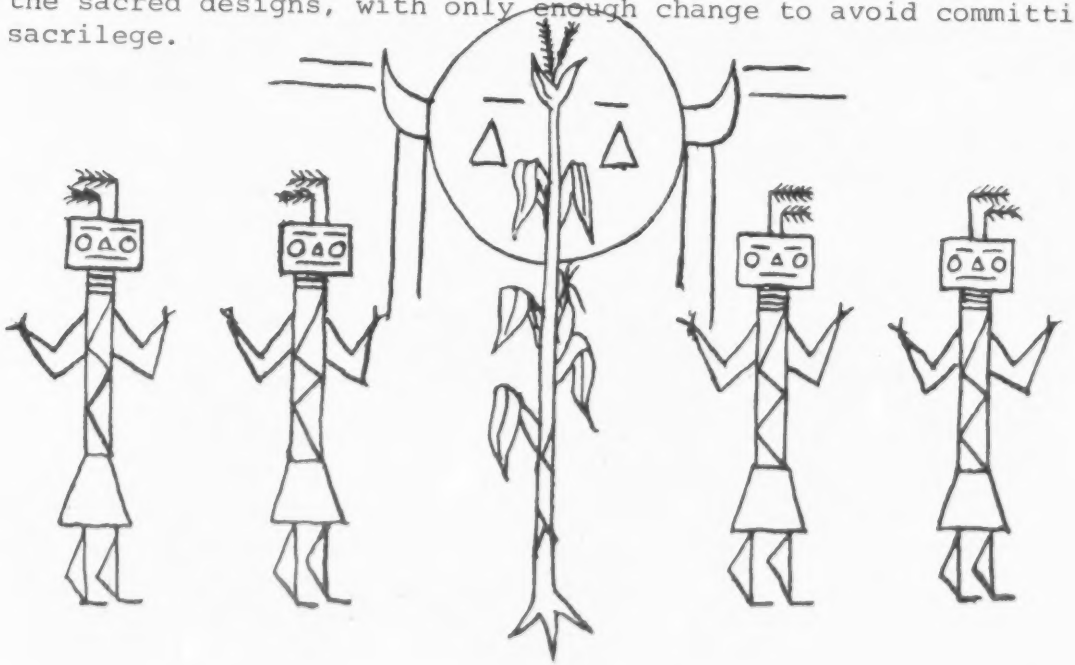
A sandpainting is created early in the day it is used. The work is done under the direction of the Hataaƚi conducting the ceremony, but any Navajo present who is skilled in the art may assist. Indeed, some of the paintings are so large that one man could not possibly do the job alone in the time required. The pigments that need to be reduced to powder are ground on a metate. The various colors are placed in open containers where they are easily accessible: bark bowls, shells, cups and similar vessels. The Hataaƚi, after carefully smoothing the plain sand on the floor, makes a preliminary layout by stretching a string across the surface and snapping it to make an indentation in the sand. With such lines as guides, the design is drawn by sifting the colored powders through the fingers along the lines and over the areas to be "painted". Gradually the color spreads and the painting design emerges. The Hataaƚi keeps close watch on the progress, but if an assistant makes an error it is easily erased. Some paintings include a three-dimensional aspect with small mounds to represent mountains and containers of water to represent lakes.

This Navajo art was not known to white men until the 1880's when the pioneer student of Navajo culture, Dr. Washington Matthews, learned of it from Jesus Arviso, a Mexican who had been captured by the Apaches and sold to the Navajos when a child.

Sandpainting is not a practice restricted to the Navajos. Pueblo people, some Apache tribes, the Papagos of southern Arizona and various Indian groups in California also utilize the art in their religious rites. It is also known in the Old World, where the most advanced development is reported from Tibet. In the New World, the Navajos have most highly developed the art.

Changes in style in the past can be inferred from styles appearing in early Navajo rock art, pecked and painted on the sides of boulders and cliffs. The elongated bodies so characteristic of the Holy People are considered to symbolize their spiritual power, but the development of this style can probably be attributed to the technique of painting with dry pigments dropped from the hand, a method that lends itself to the easy production of straight lines.

In the early part of this century a few woven pieces were produced with sandpainting designs. Hastiin TŁ'aai (Klah), a renowned singer, was a leader in this innovation. But a few authentic sandpainting designs have been made in tapestry, although the art style is commonly seen in what are called "Ye' ibichai rugs". More recently sandpaintings in permanent form on wooden backings have become popular. Many of these approximate the sacred designs, with only enough change to avoid committing sacrilege.



SOMETHING ABOUT NAVAJO WEAVING

The Navajo Indians of northern New Mexico and Arizona are widely known for their superb weaving.

From the early Spanish colonists the Navajos acquired sheep, as well as the horses which enabled them to lead the life of herdsmen. Thus supplied with wool, they learned the fine points of weaving from the nearby Pueblos, who for many centuries before Columbus had been expert weavers of native cotton. Weaving among the Pueblos was a craft of the men, but in taking it over the Navajos placed the new industry in the hands of their women, who were already skilled in basket-making. So well did they succeed at their task that by the mid-1700's Navajo blankets not only supplied the needs of the tribe but were already becoming an important article of trade.

On ingenious upright looms such as the Pueblos used, the earliest blankets were coarsely woven of native hand-spun wool, the prevailing pattern having a white ground with transverse stripes of color. For the latter they used the wool from the brown-black sheep common in every flock. Later they found this could be deepened to black by a dye composed of ochre, pinyon gum, and sumac leaves. This led to experiments in dyeing with other native plants and minerals, which produced several shades of red (none of them a true red), yellowish shades from lemon to orange, and two shades of green. They also made a sort of blue from a blue clay boiled with sumac leaves, but shortly found that indigo could be bought in lumps from the Spanish traders, and this was far more satisfactory. With the natural brown, black, white, and gray (black and white carded together), the early weavers had a fairly wide range of color from which to choose.

A great impetus to better craftsmanship came with the introduction of baize, a finely-spun and woven wool flannel, known to the Spaniards as bayeta. It was procured by the Navajos through trade with the Pueblos or by raiding among the settlements, and later it was stocked at the trading posts. Bayeta had a deep red color, and was much prized by the Navajos. They raveled the material and spun their own wool as finely as possible to match it. Bayeta was rare and highly prized, and the rugs woven with it are true collectors' items.

By the 1880's, yarns commercially prepared and dyed became accessible to Navajo weavers, and were popular because of their varied colors and the fact that they were ready for weaving. Saxony, manufactured in Germany, was soft and silky. It was also finer and rarer than bayeta, and consequently harder to acquire. Germantown, made in Pennsylvania, was aniline-dyed and far less attractive, but was highly popular for about thirty years, although it cost ten

times more than native wool, but it was brilliantly colored and for a long time pleased the buying public, who at that time associated Indians with highly colored articles.

Before long, however, cheap blankets with garish color were no longer in demand. The weaving industry went into a decline. Traders, quick to realize that this source of Navajo income was in jeopardy, cast about for means to revive it. The answer was the floor rug, heavier and more closely woven than the blanket, in colors and patterns that would look well underfoot. Previously, designs had been composed by the weavers according to their skills, but buyers of floor rugs demanded something resembling oriental patterns with many small motifs filling the space closely. They also wanted attractive colors, instead of the blatant purples and greens.

Another factor in the change-over from blankets to rugs was the introduction of commercially-manufactured blankets. The Navajos were quick to adopt them for their own use, and weaving became almost entirely a salable craft.

About 1920, certain influential persons who were interested in Navajo weaving began to urge the revival of vegetal dyes. With this, a new style of Navajo rug came into being, one that has grown in popularity until at present the old-fashioned red, black, white and gray rugs are becoming rare. Weavers, realizing the renewed demand for their product, began experimenting anew with plants and minerals, producing some charming, soft colors, that lend themselves well to the modern designs. At present, although there are fewer weavers actively engaged in their craft, an attractively-made rug will always find a buyer.

Weavers from the various areas of the reservation produce characteristic patterns. For instance, those from Two Gray Hills, where the most famous and expensive rugs of all are produced, still follow the oriental-rug style. Teec Nos Pos rugs have many small motifs in many colors. The Storm Pattern design is produced in the western and northern parts of the Reservation. Ganado often uses a deep red known as Ganado red. The so-called "yei" designs are produced largely in the Shiprock area; they make interesting wall hangings. There is no such thing as a Navajo prayer rug.

Reservation trading posts, the Navajo Arts and Crafts Guild, and stores in the cities bordering the reservation offer a wide choice of rugs. Nowhere else can a completely hand-woven, 100% wool rug, in an individual pattern that will never be exactly duplicated, be obtained for so small an investment.

Preparing the wool for weaving is a long and tedious process. These days, it is often shortened by sending the wool away to be washed, carded, and often spun by machinery. Weavers often re-spin the yarn to the fineness they wish. At one time the effort was made to teach the Navajos to use spinning wheels, but they have never adopted this device, preferring the method used in the Southwest many centuries ago.

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A weaver never makes an absolutely perfect design in a rug. If she did so, it is believed that she would never weave again. A slight imperfection in a rug is a good indication that it is entirely hand-woven by a weaver who has spent much time at her craft. No two rugs are ever exactly alike.

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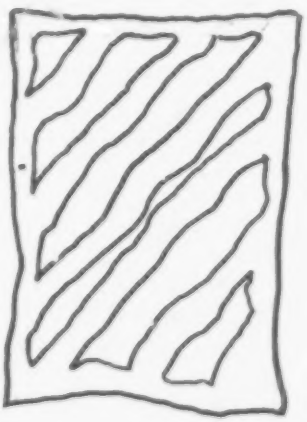
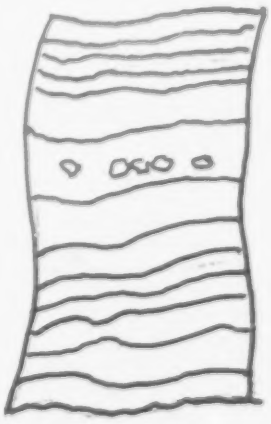
Certain designs are characteristic of the area in which they were woven. Most of the "yei" rugs come from the northeastern section of the reservation. The "storm pattern" originated near Tuba City.

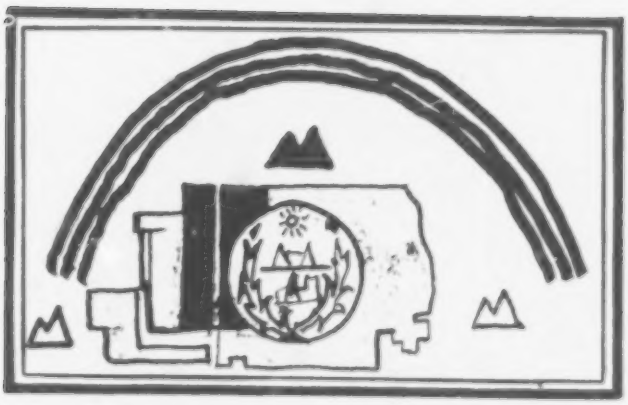
Crystal rugs are identified by a sort of "tweed" stripe. A few weavers concentrate on making the tricky double-weave which shows a pattern on one side of the rug and a different design on the other. The twilled rug is also difficult to make, and not many weavers attempt it.

The striking "chief blanket" was originally woven for sale to visiting Indians of other tribes who could afford to buy. It was not worn by Navajo chiefs, since there never were any chiefs as such. Each Navajo band had a head man, and the white people thought that such a man must be a chief.





ADMINISTRATION and PROGRAMS



SOMETHING ABOUT NAVAJO TRIBAL ADMINISTRATION

The Navajo Tribe is governed by a Tribal Council composed of seventy-four elected members presided over by an elected Chairman and Vice-Chairman. Elections are held in strict accordance with outlined election procedures. The seventy-four delegates are elected, along with the Chairman and Vice-Chairman, in November at four-year intervals. They represent the same number of election districts or communities spread over the vast Navajo country. In general, each elected Councilman represents approximately 1800 Navajos. Elections are carried out by means of a pictorial ballot. All candidates of a voting district are pictured thereon.

The business of the tribe is expedited by an executive council, an appointed body of eighteen delegates from among the general Council membership, known as the "Advisory Committee." This Committee of the Navajo Tribal Council acts within the limitations of specific authorities delegated to it by resolution of the Navajo Tribal Council.

Fiscal matters, before being presented to the Council, are reviewed by the Budget and Finance Committee, a group of ten delegates appointed for that purpose. Other committees on which the Councilmen serve are Health, Education, Central Loan, Resources, Police, and the Parks Commission, each with five members, and welfare, Judicial, Trading, Placement and Relocation, and the Commission on Alcohol, each with three members. All of these committees function in an advisory capacity to the Navajo Tribal Council on their particular affairs.

The powers of the Navajo Tribal Council, as a recognized instrument of Tribal government, stem from those sovereign rights which reside in Indian tribes by virtue of the fact that the Congress has not taken them from the tribes. This includes control over reservation land, mineral and other resources, and, through Courts of Indian Offenses, over civil and certain minor criminal cases.

Delegates to the Navajo Tribal Council report the actions of the body to the people of their districts at regularly scheduled Community meetings in order to keep the Navajos informed as to the functions of their governing body.

The Navajo Tribe presently does not operate under a constitution, but by law it is empowered to develop and adopt one by referendum. This matter is presently being considered.

SOMETHING ABOUT THE NAVAJO TRIBAL FLAG

The Navajo Tribal flag, designed by Jay R. DeGroat, a Navajo from Mariano Lake, was selected from 140 entries submitted, and was officially adopted by the Navajo Tribal Council May 21, 1968 by Resolution CMY-55-68.

On a t a n background the outline of the present reservation is shown in a copper color with the original 1868 treaty reservation in dark brown. At the cardinal points in the t a n field are the four sacred mountains, as described for the Great Seal. A rainbow, symbol of Navajo sovereignty, spreads over the reservation and the sacred mountains.

In the center of the reservation a circular symbol depicts the sun above two green stalks of corn between which are three animals representing t h e Navajo livestock economy, and a traditional hogan and the more modern type house. Between the hogan and house is an oil derrick symbolizing the resource potential of the tribe, and above this are represented the wild fauna of the reservation. At the top nearest the sun the modern sawmill symbolizes the progress and industry currently characteristic of the Tribe's development.

Following is a poem written as a tribute by the flag's designer:

WE, THE PEOPLE

By Jay DeGroat

We are many, clearly of
different clans.
We are one by our same belief.
We have beauty behind us.
We have beauty before us.

We are the child of White-shell
woman to the East.
We are the child of Turquoise
woman to the South.
We are the child of Abalone
woman to the West.
We are the child of Jet Woman
to the North.
We are white-corn, father and
son.
We are yellow-corn, mother
and daughter.
We harvest corn, we feast.
We offer pollen, when we
feasted.

We are shepherds, we clothe
ourselves.
We are horsemen, we travel
around.
We are craftsmen, we create.
We are learners, we explore.

We have industries, we
progressed.
We have schools, we achieved.
We have hospitals, we are
cured.
We have churches, we are
saved.

We walked the "Long Walk."
But the "Long Walk" is not
over...

SOMETHING ABOUT THE GREAT SEAL OF THE NAVAJO TRIBE

The Tribal Seal

The Great Seal of the Navajo Tribe, designed in competition with others by John Claw, Jr. from Many Farms, Arizona, was officially adopted by the Navajo Tribal Council January 18, 1952 by Resolution CJ-9-52.

The 48 Projectile points outlining the seal symbolize the tribe's protection within the 48 states (as of 1952). The opening at the top of the three concentric lines is considered the east; the lines represent a rainbow and the sovereignty of the Navajo nation. The rainbow never closes on the tribe's sovereign immunity. The outside line is blue, the middle yellow, and the inside red.

The yellow sun shines from the east on the four mountains sacred to the Navajo. These, located at the cardinal points, are in their ceremonial colors: white in the east representing White-shell woman; blue in the south representing Turquoise Woman; yellow to the west representing Alalone Woman; and black to the north representing Jet Woman.

Two green corn plants, symbolic as the sustainer of Navajo life, decorate the bottom of the seal, with their tips of yellow pollen which is used in many Navajo ceremonies. In the center are a sheep, a horse, and a cow which symbolize the Navajo livestock industry.

SOMETHING ABOUT THE BUREAU OF INDIAN AFFAIRS AND RELATED AGENCIES

On July 9, 1832 Congress passed an Act which authorized the President to appoint a Commissioner of Indian Affairs to manage all matters arising out of Indian relations, subject to the direction of the Secretary of War and regulations prescribed by the President. Two years later - 1834 - Congress established a Department of Indian Affairs. It was not until 1849, however, that the Office of Indian Affairs passed from military to civil control with the creation of the Home Department of the Interior. Elbert Herring became the first legislatively authorized Commissioner.

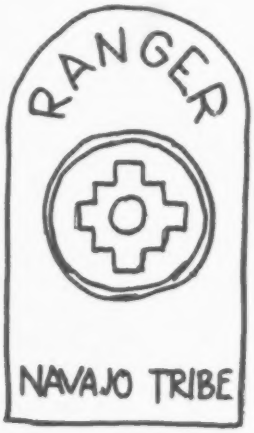
For more than a century now the Federal Government through the Bureau of Indian Affairs and other agencies, and in more recent years the State and the Tribal Governments, have concerned themselves to varying degrees and in a variety of manners, with the solution of Navajo problems. Many programs have been, and continue to be, conducted by these several agencies for the fundamental purpose of assisting members of the Tribe to make successful adaptations to changing conditions of life. Programs include those categories aimed primarily at the solution of social problems dealing with education, health and welfare; those concerned principally with economic problims such as irrigation, construction, soil and moisture conservation, realty and other resources-development activities, as well as job placement, industrialization, and relocation; and facilitating programs of various types, including road construction.

The several branches of the Bureau of Indian Affairs, the U.S. Public Health Service, the State Employment Services, the State Departments of Public Instruction and of Public Welfare, and agencies of the Tribal Government itself, are individually occupied with the conduct of their several specialized facets of the total Reservation program. The sum total of these specialized facets constitutes the effort in its entirety, and although each of them, from a functional viewpoint, may be regarded as an independent entity, their essential interdependence and community of purpose become apparent upon careful consideration. Thus, although there are superficial distinctions, there is no sharp line of demarcation between the several aspects of the Navajo school program, whether operated by the Bureau of Indian Affairs, the states or the missions; neither is there a total separation of interest and effect between health and education programs, nor between these and resources or other economic development programs. Basically, all are aspects of a joint effort to improve social and economic conditions in the Navajo Country.

Adapted from Young, Robert W., The Navajo Yearbook, Navajo Agency, Window Rock, Arizona, 1961, pp. V, 577-578.

SOMETHING ABOUT THE NAVAJO TRIBAL RANGERS

The polite young Navajo men in uniforms and black hats, with the Navajo Tribal Ranger patches on their shoulders, are gold-mines of information and assistance to travelers on the 25,000 square mile reservation.



Their duties range from the protection of life and property to checking fishing and hunting licenses on the Navajo Reservation. They are trained to answer questions of all kinds, and it is a rare occasion when a Ranger finds himself groping for an answer.

Visitors to the Tribal Parks find them patrolled by the Black Hats, as they are nicknamed. Their presence is a comfort to timid souls who find the enormous sweeps of the Navajo reservation rather disconcerting. Nothing is likely to happen while a Ranger is in the vicinity; however, lawless acts such as vandalism are quickly discovered and the culprits nabbed.

The many interesting and archaeologically valuable ruins that are to be found all over the reservation frequently entice thoughtless persons to dig or otherwise deface the sites. The Rangers perform admirable duty in protecting and preserving this heritage of the past.

The Ranger Section of the Navajo Parks and Recreation Department was created in 1957 to assist the Tribal Parks Commission in fulfilling its responsibilities in improving, operating and maintaining the Tribal parks system. The number of parks is growing, and the demand for qualified rangers grows with the demand.

These young Navajo men, in addition to their regular duties as guardians of the reservation, also assist the Navajo, State and Federal Officers in the preservation of law and order on Tribal lands. They appear in dress uniform at many ceremonies and other functions both on the reservation and nearby, representing not only the Ranger organization but also the best of Navajo manhood.

SOMETHING ABOUT THE NAVAJO POLICE DEPARTMENT

The first Navajo Police Force was organized in August of 1872. Originally it consisted of 130 men, including many of the principal chiefs of the tribe, and was commanded by Chief Manuelito. Uniforms consisted of regulation blue army blouses, hats with Grand Army cords and tassels, and belts with two pistols. Pay ranged from $5 to $7 a month, but as "Captain of Police", Manuelito received $30 per month. Their principal function was to prevent thievery and to effect the return of stolen stock. The force proved itself both efficient and effective under Manuelito's leadership, but in spite of this, the organization after two years was dissolved.

Prior to January 1959, the law enforcement program on the Navajo Indian Reservation was the responsibility of the Federal Government and was administered by the Branch of Law and Order of the Bureau of Indian Affairs. One Special Officer was stationed at Kaibeto, one at Chinle and three at Fort Defiance (all in Arizona), which included the Agency Special Officer in Charge. They were Federal employees, assisted by a very limited number of Navajo policemen.

In January 1959, the Navajo Tribal Council adopted a resolution which established a Tribal Police Department to operate in four police districts located at Tuba City and Fort Defiance in Arizona, and Shiprock and Crownpoint in New Mexico. A fifth police district was established in 1962 at Chinle, Arizona. In August of 1965, Headquarters was moved from Fort Defiance to Window Rock, Arizona, into a modern facility built by the Navajo Tribe.

The division of Law Enforcement of the Navajo Tribe is responsible to the Director of the Office of Administration; this is in accordance with the revised plan of operations of the Navajo Tribe which took place in the summer of 1971.

The entire Navajo Police Department is headed by a Superintendent of Police who is responsible for the planning, organizing and administering of law enforcement, including the direction of work assignment and distribution of personnel at their various stations. The department is responsible for the investigation of both routine and the more complex criminal cases and the preparation of reports required for presentation and dispostion of cases in the court of jurisdiction; for preparation and maintenance of an adequate police records system; for training of police personnel through various media including the Navajo Police Academy at Window Rock which provides continuous training to all departmental employees.

There is a total of 228 employees in the department, 193 of which are enforcement officers and 35 civilians (jailers, cook-matrons, clerical, legal advisor, custodial and maintenance

personnel). The enforcement personnel consists of one Superintendent of Police, one Assistant Superintendent, one Inspector, two Majors, five Police Captains, eight Lieutenants, 20 Sergeants, 154 Patrolmen and one Special Investigator.

Each of the five districts is commanded by a Navajo district Captain who, assisted by his staff, is responsible for law enforcement in his particular area. Each District Police Station is also the location of a jail and court of the Navajo Tribe. Within each police district are substations, of which there are currently forty-three in number. A substation is manned by two Patrolmen who are responsible for patrolling a particular area. Some substations cover a very large land area--others not so large; each Patrolman is responsible for an area 150 to 200 square miles in extent.

The Navajo Police handle all crimes committed on the Navajo Reservation although felony crimes are referred to the BIA Division of Judicial, Prevention and Enforcement Services or the Federal Bureau of Investigation. Many man-hours are spent patrolling special events, locating lost and run-away school children, delivering messages, directing traffic and protecting the lives and property of all who reside within the exterior boundary of the Navajo Nation. Central fingerprint and arrest record data are maintained at the Window Rock headquarters.

Prospective officer candidates must pass a written entrance examination, from which is gauged their approximate degree of general intelligence, education and ability to follow written instructions. This written examination is implemented by an oral examination. The candidate, after passing both tests, is fingerprinted and subsequent to FBI clearance and departmental background investigation, is given a probationary appointment of 90 days. Complete uniform, leather gear and sidearms are furnished the candidate by the department when he is hired; replacement uniforms are covered by a Uniform Allowance which was approved early in 1972. Upon completing his probationary appointment satisfactorily, the recruit is placed on permanent status. After one year's satisfactory service, the new officer is eligible to take promotional examinations; this ruling may be waived if the recruit has had special previous training or demonstrates outstanding abilities.

Progress toward the goal of supplying professional and efficient service and protection to the citizens of the Navajo Nation has been steady and gratifying.

SOMETHING ABOUT THE NAVAJO FAIRS

Shortly after the turn of the century the Navajo people of the Shiprock area presented the first Navajo fair. For a number of years they had been increasingly interested in modern farming methods. Living along the San Juan River, they had access to a bountiful supply of water for irrigation, and the climate was conducive to the raising of fine vegetables, fruits and grain.

The first Shiprock fair was held before 1910, and attracted people from far and near. The fair was the idea of the first superintendent of the Northern Navajo Agency, William T. Shelton, who had painstakingly guided the people as they progressed, and now had decided to display to all who might be interested, the progress that was the fruit of the united labors of the Navajos and their superintendent.

This early fair proved so successful that it became an annual event, continuing even through World War II without a break in its observance.

The main attractions of the fair have always been the fine produce of the land and the ever-improved breeds of animals proudly exhibited by the Navajos. Other interesting exhibits include needlework, canning and preserving, and arts and crafts. Traders installed booths where the finest in Navajo crafts was and is still displayed.

In addition to the many tastefully-arranged exhibits, races and rodeos have a great appeal. In recent years a Rodeo Queen, a charming and talented Navajo girl, presides over the sports events.

Visitors to the Shiprock fair are given a glimpse of Navajo ceremonial life when a Yeibichai chant is performed. On the final night of this nine-day ceremony the dancers appear in their traditional costumes, shaking rattles and singing their weird songs.

The ever-growing popularity of the Shiprock fair was challenged in 1937 when the first Window Rock fair was held. Without detracting in the least from its older sister, the Window Rock fair has grown until it is now the largest Indian fair in the world, this in spite of its discontinuance during World War II. It was restaged in 1951 and has been held every September since then, always with increasing success.

Besides the fair exhibits of produce and livestock, 4-H and domestic arts, weaving and silversmithing, there is a full program of sports and games, and a night display of dancing, singing and pageantry. A theme is chosen for each year, which is illustrated by the events presented.

Prior to the Window Rock fair, local contests are held throughout the five agencies of the reservation in which Navajo girls are chosen as Queens for their beauty, poise, and talents, both traditional and modern. During the fair the five contestants for the title of Miss Navajo are given opportunities to display their talents, which are judged on points. The last evening of the fair, the winner is announced and crowned with a silver and turquoise diadem. She reigns for the coming year, and travels throughout the United States and to many foreign countries as an official representative of the Navajo Tribe.

The two great Navajo fairs represent the sound basic culture of the Navajo people, upon which is built their astonishing progress, and illustrate that progress for the education and edification of the world at large.

Other parts of the reservation are commencing to follow suit. To prove that the Shiprock and Window Rock areas are not alone in their pride, Tuba City in 1968 inaugurated its first annual fair, at which the results of Western Navajo acitivities were displayed. Each of the three days featured a rodeo in the afternoon, while Indian and Western dances and even a football game pointed out the close association of the old and new cultures of the Navajo people.

Crownpoint and Chinle will no doubt present fairs of their own in the near future. Each area has its own individuality and personality, and while one might go from one fair to another throughout the five agencies, he would constantly see something new and interesting.

Many Navajo Reservation activities are of interest to the visitor. Rodeos are held throughout the Reservation during the summer months. Squaw Dances are also held during the summer season. Make local inquiry. If you are lucky enough to find a Navajo Ceremonial in progress, behave as you would at your own church services, because Navajo Ceremonials are a way of worship. The Navajo Tribal Fair at Window Rock, Arizona, is held the middle of September each year. This is the great all-Navajo exposition and includes rodeo, horse races and evening ceremonial dances.

SOMETHING ABOUT NAVAJO CHAPTERS

Most of the homes of the Navajo people are scattered over rural range, but in many places the land forms natural community areas. Underdeveloped and thinly settled Navajo communities find a source of unity in the similarity of living conditions and in the common problems and interests of the people.

The people often travel long distances over poor roads to participate in community affairs. Establishments like trading posts and schools as well as traditional neighborly activities, sings, and ceremonies bring the people together. Increasingly the people are constructing their homes near paved roads, stores, power lines, water wells, and other modern facilities.

Navajo chapters were established about 1923 as units of agricultural extension services, for the improvement of farm and home life. Since then they have developed into a form of local government and also have come to signify community areas. The Navajo Tribal Council recognizes 10 chapter organizations. The people of each chapter elect their own president, vice-president, and secretary and attend regular meetings to deal with community affairs.

A chapter house is the Navajo equivalent of a town hall. The Tribal Council, with the participation of the local people, is constructing new chapter houses in many communities. This construction program utilizes tribal funds, and each chapter supplies the labor for its building program on a partial payment system. Most chapters contribute funds for operation and maintenance of their building. As of 1972, eighty chapter houses have been completed.

In addition to being a center for local government, chapter houses provide facilities and services for the special needs of the people. Some have facilities for bathing, laundering, sewing, and cooking. Water is very scarce in Navajo country, and most chapter houses are built near newly developed wells made possible through a tribal water development program.

Local recreation activities are enjoyed by young and old at the new chapter houses. Chapter committees in many places organize and sponsor rodeos, sports, and social events. Many chapters raise funds for community purposes through such activities.

Agriculture extension agents continue to work with chapters on range conservation and livestock management programs. The chapters themselves have planned and built or repaired roads, bridges, corrals, sheep dips, and other community facilities. In cooperation with U.S. Public Health Service many communities are

improving or developing domestic water sources.

U.S. Public Health Service field staff and the adult education staff of the Bureau of Indian Affairs present educational films and lectures at chapter meetings and hold conferences, classes and clinics in the chapter houses. Chapter organizations, for their part, support formal educational and medical programs. The Department of Community Services of the Navajo Tribe assists in coordinating such programs, and provides important health and welfare services. The Navajo Tribal Council has established committees on Health, Education and Welfare which work closely with chapter and service agencies.

The Navajo Tribal Council is the elective representative governing body of all Navajo people. Council members represent one or more chapters, and report council deliberations to the chapters. Local opinion influences council action through these meetings with their representatives. The council has the power to enact ordinances, to establish policies and programs, and to appropriate tribal funds received from the sale of reservation resources. The chairman of the Navajo Tribal Council is the chief executive of the Navajo Tribe.

The Tribal Council has authorized the establishment of an administrative organization to carry out tribal programs. The Department of Community Services is responsible for community development, and for programs directly related to chapters. The Construction Department implements the building program for each new chapter house. The Department of Industrial Development actively promotes the economic development of the reservation. These and other tribal departments work closely with the chapters.

Continuing efforts will be necessary to meet the problems posed by the rapid growth of the Navajo population and by changing social and economic conditions. Several tribal departments have undertaken a long-range community planning program. Chapters and local development committees participate in this planning. In this way the Tribal organization and local communities work for a better future.

From "Building Navajo Chapters," by Larry Moore, James Bosch and Norman Green.

SOMETHING ABOUT THE NAVAJO TIMES

The need for a newspaper to disseminate information to the rapidly-growing and progressive Navajo tribe was realized as early as the 'forties.' Accordingly, in 1945 the Education Office of the Bureau of Indian Affairs at Window Rock commenced a monthly publication to fill this need.

At this time the necessity for Navajos to learn to read and write their own language was being emphasized. To assist this program, the newspaper, entitled Adahooni¥iqii (The Current News) was printed in both Navajo and English. The Navajo orthography developed by the Bureau, a simplified form of spelling the language, was well adapted to the use of the paper. News was printed in Navajo with an accompanying English translation.

As an example, the issue of April 1, 1952, displayed on its front page a picture of President Truman greeting members of the Tribal Council in Washington, D.C., with captions in both languages. The speech given on that occasion by the late Sam Ahkeah, then Tribal Chairman, was printed in Navajo with the translation following.

Judging from the articles in this issue, problems and interests of the Navajos were much the same then as now. A new medicine for tuberculosis, the purchase of registered Hereford bulls by Navajo stockmen, the problem of providing sufficient water for stock, and the distribution of drouth relief funds, were among the items discussed.

Some ten years later, publication of Adahooi¥iqii ceased. However, demand was so great that in November of 1959 a monthly publication titled The Navajo Times was launched, the forerunner of today's newspaper. The new venture was published by the Education Committee of the Navajo Tribe, and followed somewhat the pattern of Adahooni¥iqii.

For instance, the second issue featured a front-page story on road construction on the reservation, which was followed by an article on the legislative branch of the Navajo Tribal government, news from the sub-agencies and Navajo chapters, the establishment of the first Navajo Tribal Park, plans for a 72-room lodge at Window Rock, and a "Who's Who on the Reservation," with a picture and article on Ned Hatathli, prominent Navajo who at that time was a member of the Tribal Council, and now is President of the Navajo Community College.

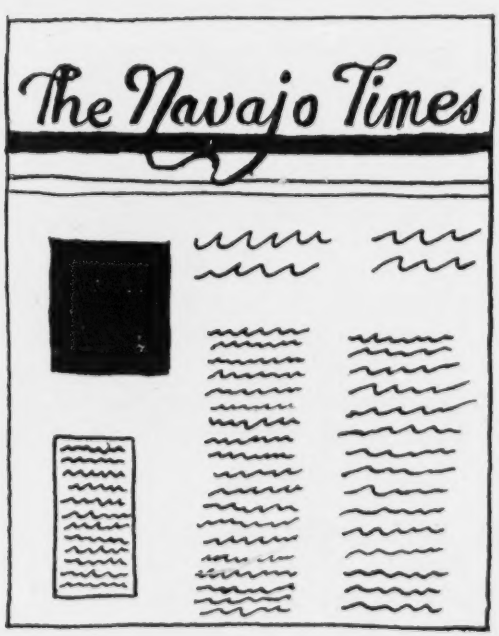
Several years ago, increasing demand for the Times caused its publishers, the Navajo Tribe, to change to a weekly basis.

The Times now serves as more than a local paper for the reservation, since it has readers in every part of the United States as well as a number of foreign countries. It has become the largest Indian newspaper in the world, with a circulation of almost 18,000 a week, and averaging 40 pages to the issue.

In July of 1971, the Navajo Times newspaper and the Navajo Tribal Lithographic shop were combined as the Navajo Times Publishing Department. A commercial printing operation is being set up and the department is moving ahead to do all the printing of the newspaper.

The present staff consists of the Editor-General Manager, the news staff, business staff, newspaper printing staff, and commercial printing staff. There is a total of 22 personnel of which 20 are Navajos.

The policy of the paper is directed in accordance with the interests of the Navajo people, who write in freely on many subjects, some of them highly controversial. The paper prints every signed communication of local or general interest.



SOMETHING ABOUT NAVAJO HEALTH
AND THE PUBLIC HEALTH SERVICE

On July 1, 1955 the Indian Health Service was created within the United States Public Health Service (Department of Health, Education, and Welfare) and health responsibilities were transferred from the Bureau of Indian Affairs (Department of Interior). Since that time, with the increase in Navajo population, services to and facilities for the Tribe have continued to expand.

Headquarters offices for the Navajo Area Indian Health Service are in Window Rock, Arizona, on the Reservation. The Director's staff members are consultants to him, and to the Service Units, in the fields of Community Health Services, Dental Health, Hospital and Public Health Nursing, Nutrition, Environmental Health, Social Services, and Health Education. Personnel, Finance, Administration, Construction and Maintenance, Program Planning, are also represented at the Area Office.

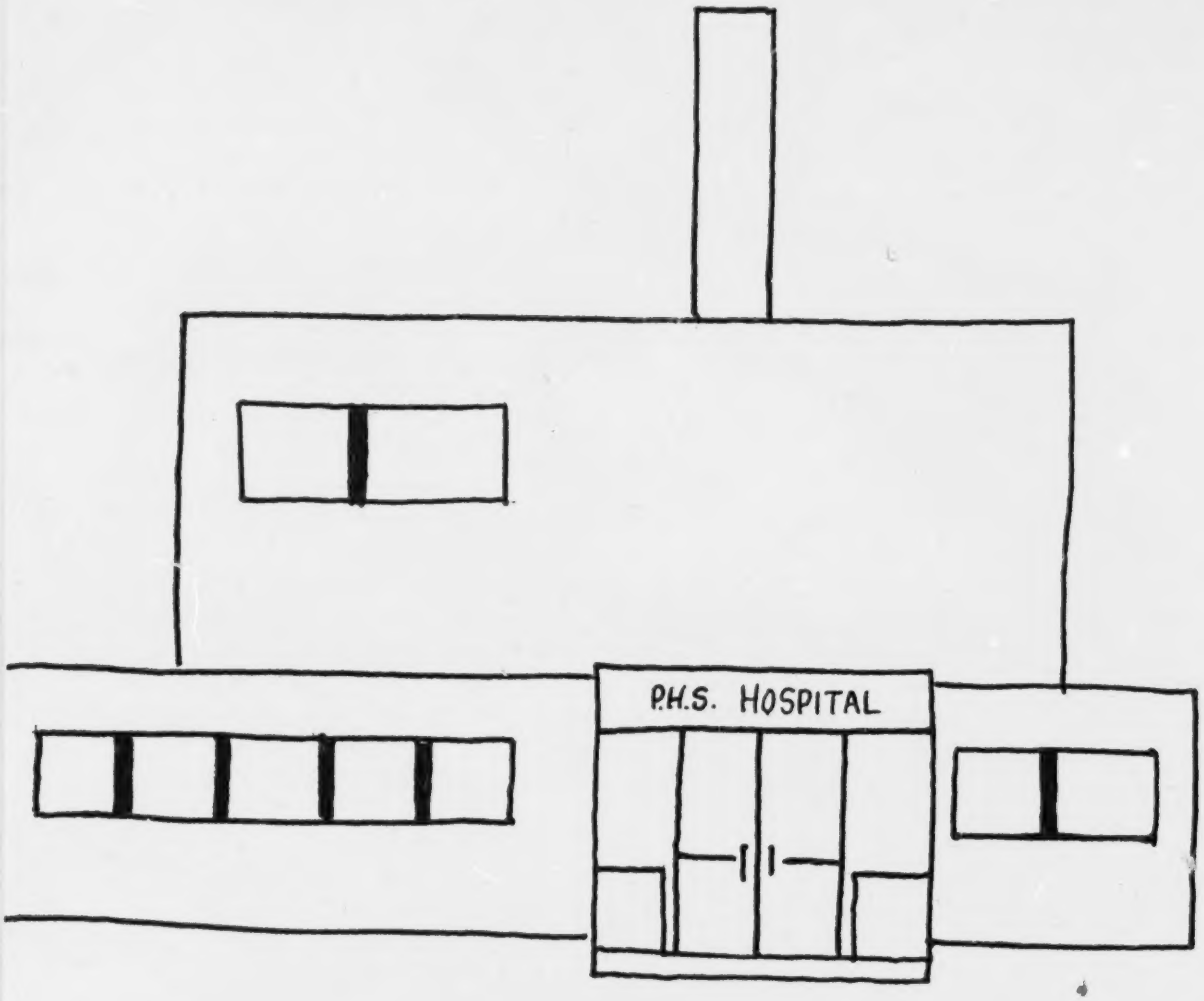
There are eight Service Units, five with Hospitals as their Headquarters sites, two with Health Centers, and one Indian Medical Center. One of the hospitals and the Indian Medical Center are located just off the Reservation, at Winslow and Gallup, respectively. Service Units are staffed for both clinic and field (comminity) operations. Those with hospitals serve their appropriate geographical areas, with Gallup Indian Medical Center (one of the largest Indian Hospitals in the nation), serving as a referral center. There are six additional Health Centers; four School Health Centers; and 21 Health Clinics.

Currently the total health staff numbers 1,458, of which 741 are Navajos. There is still only one Navajo M.D., but many are Registered Nurses, technicians, social workers, and community health educators.

Health problems most prevalent on the Reservation have remained about the same for the past five years. The category "upper respiratory diseases" ranks first among morbidity diagnoses in FY 1971; "acute otitis media" (middle ear infection) ranks second. "Diarrhea and gastroenteritis" rates are also among the highest. Vital statistics reports show that accidents are the leading cause of death among the Navajo; motor vehicle accidents being second to those of other types.

In the Calendar Year 1969, there were 3,656 Navajo births. Almost all of these were in Navajo Area hospitals. Tribal involvement and interest in health problems has increased rapidly over the years. In 1970 the Navajo Area Indian Health Advisory Board was formally established by the Tribe. Effective leadership from the Health Sub-Committee, Health, Alcoholism, and Welfare Committee of the Navajo

Tribal Council, is also making an impact for improved communications and health facilities on the reservation. The Community Health Representative Program, a Tribal operation, is one example of what is being accomplished.



SOMETHING ABOUT NAVAJO EDUCATION

Navajos have available a wide variety of educational opportunities. At the headstart level the Office of Navajo Economic Opportunity provides classes. At the kindergarten level the Office of Navajo Economic Opportunity, Bureau of Indian Affairs, public and mission schools offer classes. And at the elementary and high school levels there are Bureau of Indian Affairs, public and mission schools. Opportunities provided by the Bureau of Indian Affairs and the Navajo Tribe enable high school graduates to pursue the professions, semi-professions, vocations and trades, and even graduate studies.

The Navajo Community College, which opened in January, 1969, is the first college ever to be established on an Indian Reservation. It is staffed and maintained by the Navajo people themselves. Construction of a campus with administration buildings, classrooms, and dormitories is presently underway at Tsaile, Arizona.

In September of 1970, The College of Ganado commenced operation at the Sage Memorial Center, a Presbyterian installation. A two-year Junior College - more particularly a Community College - it provides vocational and technical opportunities, adult education, remedial and enrichment programs to some 91 Navajos enrolled for the 1971-72 school year. Their Diagnostic Center, which processes each enrollee to determine his or her greatest strength and greatest weaknesses, is the best for the area. Some twenty faculty members contribute to the needs of the community as well as to those actually enrolled.

Children 5 through 18 are in a variety of schools according to their needs and the wishes of their parents. Where no roads exist, children attend Bureau of Indian Affairs Boarding Schools. Where roads can be utilized, children attend either Bureau of Indian Affairs day schools, public day or Office of Navajo Economic Oppertunity Headstart Classes. Parents who so desire send their children to mission schools. In addition, the Rough Rock Demonstration School, an experiment in total community involvement in a school, is in its fifth year of operation.

The Bureau operates 48 boarding schools, 10 day schools, 7 bordertown dormitories, and 1 reservation dormitory. Children in the latter two types of installation attend public schools. On the reservation, public schools operate at Tuba City, Kayenta, Leupp, Round Rock, Chinle, Many Farms, Fort Defiance, Ganado, Tse Bonito, Shiprock, Naschitti, Tohatchi, Crownpoint, Church Rock, Newcomb, and Thoreau. Of the several mission schools on the reservation, St. Michaels is the largest.

Seventeen kindergartens opened in 1968.

Last year over 22,000 children attended on and off-reservation schools; over 24,000 were in public schools, over 1500 were in mission schools and over 300 in the Rough Rock Demonstration School.

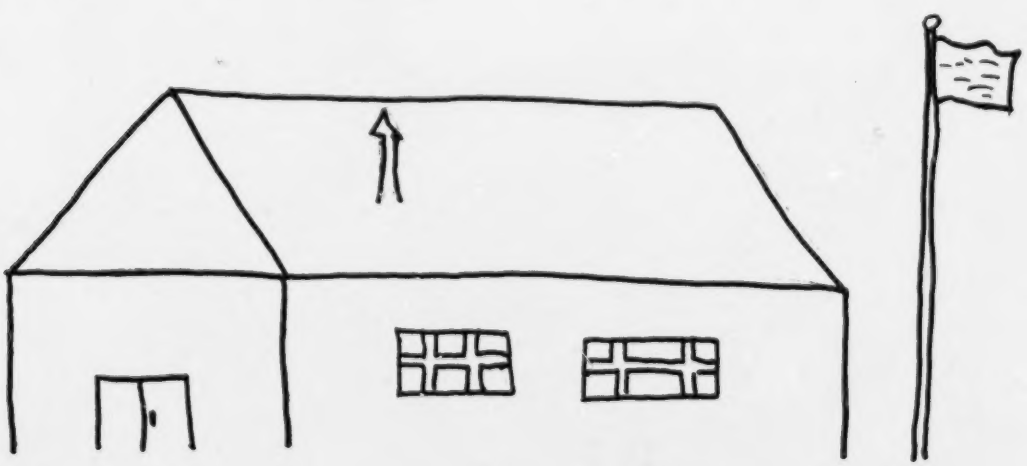
An additional Bureau high school has been opened at Many Farms, while additional public high schools opened at Thoreau and Tohatchi.

Since July 1, 1971, Navajo Tribal scholarship funds have been applied to graduate students only. Undergraduates presently are assisted through the Bureau of Indian Affairs Grant Program. For the 1971-72 school year, more than 1400 Navajo students enrolled in colleges and universities across the country under this program.

For those high school graduates who aspire to the semi-professions, technical and vocational trades, the Bureau operates the Institute of American Indian Arts in Santa Fe, New Mexico, Haskell Institute at Lawrence, Kansas, Southwest Indian Polytechnic Institute at Albuquerque, and Chilocco, at Chilocco, Oklahoma. In addition, under the Adult Vocational Training Program of the Branch of Employment Assistance, training in cities throughout the country is offered in over 150 occupations.

For the older Navajo, Adult Education Units provide education in basics such as English speaking, writing and reading, practical arithmetic, general education development preparation, and Driver Training. The Office of Navajo Economic Opportunity provides a Home Improvement Training Program.

The aim from pre-school through high school is to enable the Navajo pupil to make the best of his abilities; to maintain his self-identity as a Navajo, and to be a contributing member to society.



SOMETHING ABOUT NAVAJO LIVESTOCK

The approximate number of livestock on the Navajo Reservation and the Eastern Navajo Agency reported by the 1970 Annual Report was 482,146 sheep and goats; 33,975 cattle; 21,525 horses. This talley is made each year by the Grazing Committees throughout the reservation and the Crownpoint area. These figures do not include Navajo-owned livestock on tribal ranches or other private lands.

There are 9,892 grazing permits on the reservation. Annual reports categorize these permits within size classes; 97% of the livestock operators own less than 50 animal unit. The annual report indicates only one livestock man reporting over 300 head owned. This 97% illustrates the extreme importance of a subsistence type of livestock economy in the reservation economy as a whole.

Marketing of livestock or their products has been traditionally through a barter system and the local trading posts. Over the past 5 or 7 years this trend has changed, particularly in the marketing of cattle. Cattle are now sold through organized sales sponsored by livestock owner associations from the reservation. Until this year - 1972 - lambs and wool were sold almost exclusively through trading posts. The absence of a market for the 1971 wool crop, however, resulted in the local traders being unable to purchase wool. The Navajo Tribe, through a crash program of acting as marketing agent was able to market all of the 1971 wool clip. It appears the 1972 clip also will be marketed through the Navajo Tribe as agent for the Navajo wool producers.

Lambs and mohair are the only two items that were handled by the traders during 1971. Approximately 5,498 cattle were sold through organized sales this year.

SOMETHING ABOUT THE NAVAJO FISH & WILDLIFE PROGRAM

The Fish and Wildlife Department was established under a cooperative agreement between the Navajo Tribe and U. S. Fish and Wildlife Service, Bureau of Sport Fisheries and Wildlife, on November 16, 1956. Various amendments have been made, the most recent of which was put into effect July 1, 1968.

The purpose of this department has been to plan, manage and supervise all activities and programs relating to the Fish and Wildlife resources on the reservation, an area of over 16,800 acres. At present there is a total of ten permanent positions available to carry out this program.

This department's functions involve the management of non-game species as they relate to livestock and range practices on Navajo lands. In addition, fish and wildlife management, including the trapping, transplanting and reintroduction of game species, is also carried out by this department. Navajo Tribal Hunting and Fishing permits and related leaflets are prepared and sold through vendors in the three-state area.

The Navajo Area has over 4,000 acres of permanently managed water open to excellent fishing the year round. Rainbow trout is the predominant species; however several of these lakes provide adequate channel catfishing. Many of the lakes are surrounded by pine timber and are situated in a rustic atmosphere.

Permits are available to fishermen on an annual, one-three- and five-day basis. The permit period runs on the calendar year.

Limited hunts are open to non-tribal members. In the fall there is an archery hunt for turkey, deer, and bear of either sex. In the spring a bear and turkey gobbler hunt is also held. Small game permits are available and include predators, rodents, rabbits, waterfowl and dove hunting. More detailed information may be obtained from the Fish and Wildlife Department Office, P. O. Box 399, Window Rock, Arizona 86515.

SOMETHING ABOUT THE NAVAJO TRIBAL MUSEUM

Open: 8:00 A.M to 5:00 P.M., seven days a week

Closed: Christmas, New Year's, Easter and Thanksgiving

Address: Post Office Box # 797, Window Rock, Arizona 86515

Telephone: (602) 871-4414

The Navajo Tribal Museum, in operation since August 27, 1961, is dedicated to the preservation and presentation of the cultural heritage of the Navajo people and the natural sciences of the Navajo country. It is administered as a section within the Parks and Recreation Department of the Navajo Tribe and its operating expenses are derived solely from Tribal funds.

Collections. The collections of the Museum are among the finest and most complete that can be found in any Museum of comparable size. They are primarily devoted to articles of Navajo manufacture but also contain thousands of artifacts from other Southwest Indian Tribes and prehistoric cultures. Geological and Biological specimens are included also.

Exhibits. The permanent exhibits at the Museum attempt to give a capsule view of the geology, paleontology, fauna and flora of the region. Exhibits also relate to the Anasazi and other pre-Navajo cultures found in the area. One room is devoted to telling the story of the Navajo - their history, religion, and arts and crafts. Special displays are installed periodically to give a broader scope to the interpretive program. Traveling exhibits are also prepared for fairs, conventions, chapter meetings and schools.

Research. Facilities at the Museum include a library and photo collection. Salvage archaeology projects also afford additional fields of research. The Museum is working on a cooperative basis with the Reserach Section staff and a cultural tape-recording program sponsored by a federal grant through the Office of Navajo Economic Opportunity.

Education. The Museum has a diverse educational program. Books are published periodically, as well as numerous pamphlets. Staff members participate in the Traveling Science Institute whereby programs relating to the Navajo are made available to high school classes throughout the Southwest. Similar programs are also offered to visiting groups or local clubs upon request. The Museum sponsors a Reservation-wide Science Fair every year.

The Plateau Sciences Society, an affiliate of the Museum, holds monthly meetings in the Museum Library, conducts field trips and assists in many of the Museum's projects. Membership is open to anyone interested in the natural and physical sciences of the Colorado Plateau.

The Zoo. The Zoo was started in the fall of 1962 when the New Mexico Game and Fish Department donated a black bear to the Navajo Tribe. Through the years the zoo has grown to include many of the birds and mammals which are native to the Navajo country. As part of its educational program, the Museum plays host to many thousands of Navajo school children who come every year to see the Zoo. Of special interest are the four-horned rams. Years ago this breed was fairly common among Navajo herds but today it is practically extinct.

Museumobile. The Navajo Museumobile was acquired in 1968 as a part of the Centennial Year activities conducted by the Parks and Recreation Department. This modified 22-foot trailer displays the history, culture, arts and crafts, and economic and social development of the Navajo Nation. It has already travelled over 50,000 miles and made appearances at State Fairs, Indian Ceremonials and Pow Wows, and other special events. It is also available for exhibit at schools and Chapter Houses throughout the Four-Corners area.

Donations and Bequests. The Navajo Tribal Museum is a non-profit, tax-exempt institution and all gifts, donations and contributions are tax deductible. Every gift, regardless of how small or how large is gratefully appreciated, and monetary contributions toward the support of the Zoo, or acquisitions for the library are always welcome. Craft items, old photos, historic articles, or ancient artifacts are also still needed to augment our collections.

SOMETHING ABOUT NAVAJO TRIBAL LAWYERS

The Navajos regard lawyers as people who never lose an argument. For this reason, lawyers are very important to the Navajo, and the Tribal Government uses lawyers extensively. Like any large corporation, or state government, the Tribe has its own General Counsel. This attorney acts as a combination Attorney General and Corporation Counsel to the Tribe. He and his staff advise the Tribal Government concerning Tribal legislation, and generally handle the many and varied legal problems of the Navajo Nation. They also coordinate activities of the Tribe's Judicial Branch and Office of the Prosecutor. A specially-appointed Claims Attorney, not directly under the General Counsel, handles the Tribe's Claims litigation which primarily involves land.

The Office of General Counsel is responsible for drafting resolutions for the legislative bodies of the Navajo Tribe. This is the basis of Navajo self-government. Navajo lawyers also work on leases with traders and other businessmen on the reservation, handle contracts for the Tribe with outside organizations, and over-see land and mineral rights of the Navajo people.

Another group of lawyers work for the Tribe in the Navajo Legal Aid Service. This service is a charitable, non-profit section of the Tribal Government, designed to provide free legal advice and assistance to individual members of the Navajo Tribe. Any problems an individual Navajo may have, from domestic difficulties to injury to his sheep or cattle, can be handled by lawyers of the Navajo Legal Aid Service.

Thus the Navajo Tribe as a unit, and the individual Navajo, are fully able to approach modern American society secure in the knowledge that their vital interests will be protected by competent legal counsel.

SOMETHING ABOUT TRADING POSTS

Scattered throughout the Navajo Reservation are approximately 130 stores that not only provide the commodities the Navajo desire, but also take in trade what they have to offer - in other words, trading posts. Wool, hides, meat, woven materials, and anything else the Navajos wish to covert into money, pass across the counters of these stores.

In early days, when the Navajos were somewhat hostile to the intrusion of trading posts, the counters were built considerably higher than those of an ordinary store, and sloped in at the bottom. This was to prevent a customer from reaching across and grabbing anything and also to allow the trader to duck down behind this barrier in case bullets were flying. An interesting example of this old style is still to be found at the Hubbell Trading Post in Ganado, Arizona, now a National Historic Site administered by the National Park Service, which is well worth a visit.

Trading posts began to show up on the reservation soon after the return of the Navajos from Fort Sumner in 1868. It has always been required that traders be licensed. The very earliest ones were peddlers; they were licensed by the Governors of the territories, who were also the Superintendents of Indian Affairs. These traders carried their stock with them into the often trackless back country. Traveling traders no longer exist, and customers find them established in solid buildings, generally located near springs.

At present, an application to operate a trading post on the Navajo Reservation must be approved by the Tribe before a license will be issued by the Bureau of Indian Affairs. A trader is subject to certain regulations governing his business, to which he must conform or lose his license.

If a trader wishes to sell his business and leave the reservation, he must have the approval of the Advisory Committee of the Navajo Tribe before he can do this; as one trader puts it, it is as difficult to leave as it is to enter the trading business.

The United Indian Traders Association was formed in the 1930's for the purpose of fighting the inflow of artificial Navajo jewelry and other goods manufactured in quantity and offered as cheap substitutes for Navajo crafts. Standards of quality for Navajo productions were also established and firmly enforced.

With an eye to the sale of Navajo Crafts, the traders exerted considerable influence on their designs and workmanship. It is largely to the traders' credit that the craft industry has become stabilized to the point where a person buying a rug or a bracelet is assured of his money's worth when he buys from a licensed trader. Styles in rugs, particularly, have been influenced, and harmonious colors, pleasing designs, and closer weaving are now the rule. It was through the advice and encouragement of the traders that such famous rugs as those from Two Gray Hills, Crystal, and Wide Ruins were brought to their present perfection. Those who state that years ago they were able to buy rugs at much lower prices fail to take into consideration the greatly improved quality. Since World War II the Trading Posts act as collection centers for Navajo crafts, which are then routed to curio stores and others specializing in Indian handicrafts.

The business of the posts is much like that of the old-fashioned country store. This does not detract from their interest, however. One may find everything from coal oil lamps to horse collars, including canned foods, pots and pans, baby oil, clothing, candy, and of course, the commercially-made blankets that have replaced the hand-woven ones as an article of Navajo dress. It is fun to browse through a trading post, finding odd articles that one had forgotten existed. Always on the wall there will be a framed license, a guarantee of honesty.

The trader of today must be an astute business man. His business is often based on credit, as his customers receive their pay checks at stated intervals, and between these times they must charge their purchases. Credit will make or break a trading post.

Much of this credit is concerned with pawned jewelry, saddles, and other possessions of the Navajos. Sometimes this jewelry is referred to as the Navajo's bank account. When he needs money he takes a concha belt, a silver-mounted bridle, or some other of his assets, to the trader, who gives him a percentage of its worth, keeping the article in a safe place until it is redeemed. Regulations provide for the length of time during which pawn may be held; some traders will retain it for a longer period, knowing that the owner will redeem it when he has sold his sheep or otherwise acquires the cash. After the pawn is considered "dead," it is offered for sale to anyone interested in buying it.

Once the only settlement in a wide area, the trading post has become the center for that vicinity. A Navajo living 50 miles away will state his address as the trading post. He gets his mail there. He buys and sells there. In trouble he turns to the trader, who calls the doctor when someone is ill or advises in puzzling matters, and in general acts as an older brother

to the Navajos. The missionaries, now so numerous on the reservation, have largely taken over the duty of burying the dead, formerly also a trader's chore.

As in any other business, there are good and bad traders. The bad ones are vastly in the minority, and generally operate posts outside the reservation boundaries, where they are not subject to the stringent regulations. The greatest proportion of traders exert a good influence on the people in their area. If it were not so, their business would fall away rapidly, as the Navajos like anyone else, hate being cheated and misled.

NAVAJO PEN PALS

In recent years there has been a growing interest in the Indian people of our country by non-Indian Americans and by people living in foreign lands. This interest has been evidenced by the number of requests we receive for Indian pen pals. Teachers, especially, find that pen-palling provides a fun way to bring to life for their students the studies of letterwriting, English composition, social studies, typing, history, geography and modern languages.

The Indian Bureau does not maintain a list of Indians living in the United States. However, like their non-Indian neighbors a number of American Indians, including students in Bureau and other schools, participate in letter exchange programs. A few of these groups are listed below. Names and addresses are provided free or in some cases for a nomial charge.

Navajo Pen Pals

Ganado High School
Ganado Presbyterian Mission
Ganado, Arizona 86505

Phoenix Indian School
Bureau of Indian Affairs
Phoenix, Arizona 85000

Haskell Institute
Bureau of Indian Affairs
Lawrence, Kansas 66044

Rough Rock Demonstration School
Bureau of Indian Affairs
Chinle, Arizona 86503

St Michaels High School
P. O. Box 130
St. Michaels, Arizona 86511

Superintendent
Albuquerque Indian School
907 Indian School Road N. W.
Albuquerque, New Mexico 87110
(Grades 7-12)

THE
LAND

SOMETHING ABOUT THE NAVAJO INDIAN RESERVATION:
HOW IT GREW

(Key to Map)

No. on Map	
1	The Navajo Indian Reservation showing additions to the original June 1, 1868 Treaty Reservation
2	Navajo Treaty Reservation established by Article II of the June 1, 1868 Treaty
3	First addition to the Navajo Treaty Reservation on the west by Executive Order of October 29, 1878
4	Second addition to the Navajo Treaty Reservation on the south and east by Executive Orders of January 6, 1880, May 17, 1884, and April 24, 1886
5	Executive Order Reservation of December 16, 1882, "...set apart for the use and occupancy of the Moqui, and such other Indians as the Secretary of the Interior may see fit to settle thereon."
6	Additions to the Navajo Indian Reservation in Arizona and Utah by Executive Orders of May 17, 1884, November 19, 1892, and Act of Congress, March 1, 1933. This involved the so-called "Paiute Strip" in Utah.
7	Addition to the Navajo Indian Reservation of the area east of the Colorado River which includes Tuba City, Arizona
8	Addition of the area commonly called the "Leupp Extension" to the Navajo Indian Reservation by Executive Order of November 14, 1901
9	Addition of the Aneth area in Utah to the Navajo Indian Reservation by Executive Order of May 15, 1905
10	Executive Order of November 9, 1907, added the Wide Ruins area south of Ganado, Arizona to the Navajo Indian Reservation, and the Crownpoint-Chaco-Hosta Butte area in New Mexico (The area now known as the "Checkerboard"), most of which lands in New Mexico were later restored to their former status by a series of Executive Orders

11 Fractional section of land set aside for the San Juan Boarding School by Executive Order of December 1, 1913

12 Addition of an area west of the Little Colorado River to the Navajo Indian Reservation by Executive Orders of May 7, 1917, and January 19, 1918

Note: The Act of Congress dated May 25, 1918, prohibited the the creation of, or additions to existing Indian Reservations within the limits of New Mexico and Arizona, except by Act of Congress. Act of Congress of March 3, 1927, prohibited changes in any Indian Reservation previously created, except by Act of Congress.

13 Addition in the extreme western part of the Navajo Indian Reservation of certain lands formerly a part of the Tusayan National Forest, by Act of Congress, May 23, 1930

14 Canyon de Chelly National Monument established February 14, 1931 (Title 16, United States Code)

15 Addition at the extreme southwestern part of the Navajo Indian Reservation by Act of Congress, February 21, 1931

16 Addition to the Aneth Extension in Utah by Act of Congress, March 1, 1933, which also restored the "Paiute Strip" to the Navajo Reservation (See No. 6 above)

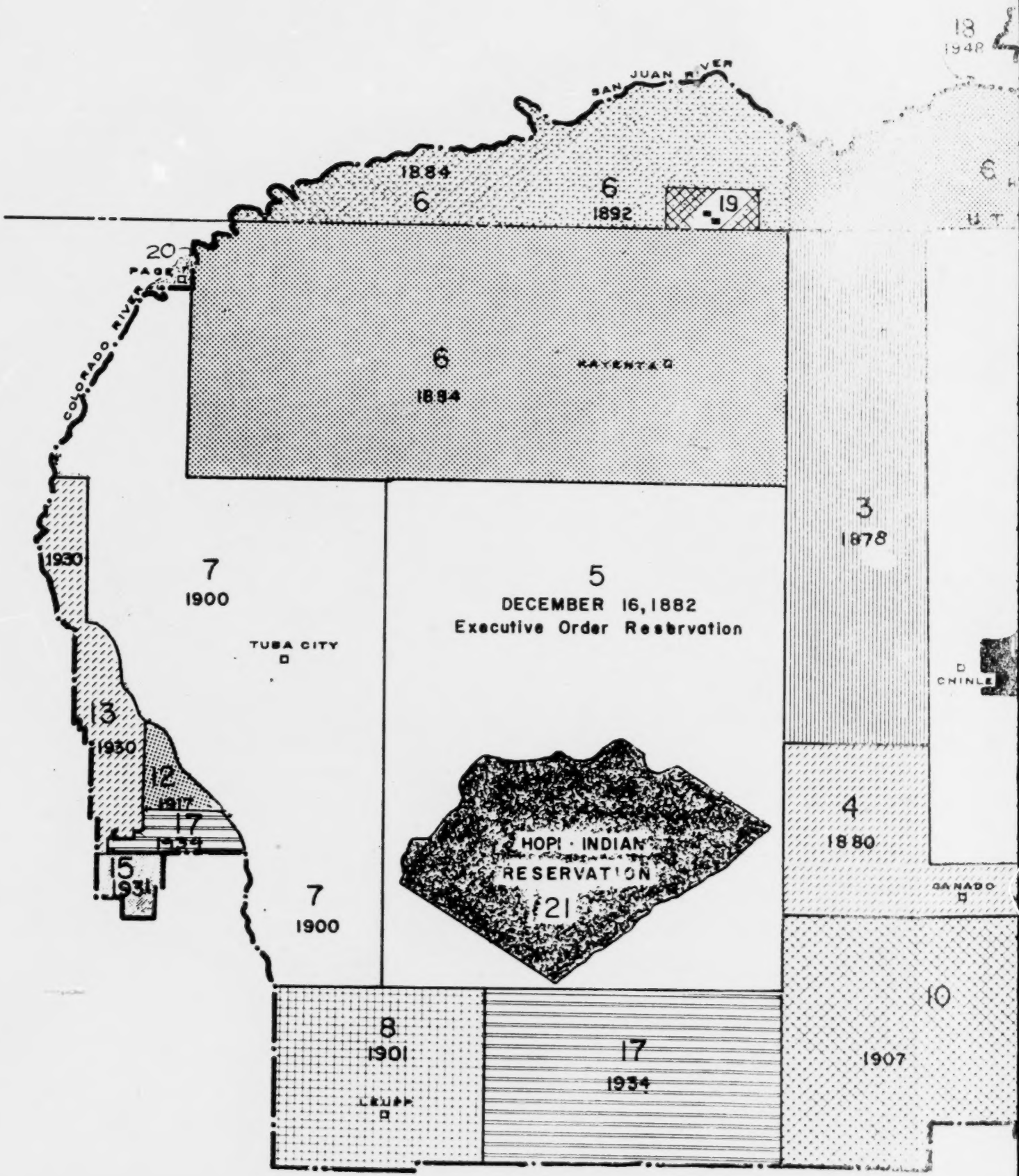
17 Three areas around Lupton, Dilkon, and Cameron, Arizona, added to the Navajo Indian Reservation by Act of Congress, June 14, 1934. This Act also confirmed the exterior boundaries of the Navajo Indian Reservation in the State of Arizona

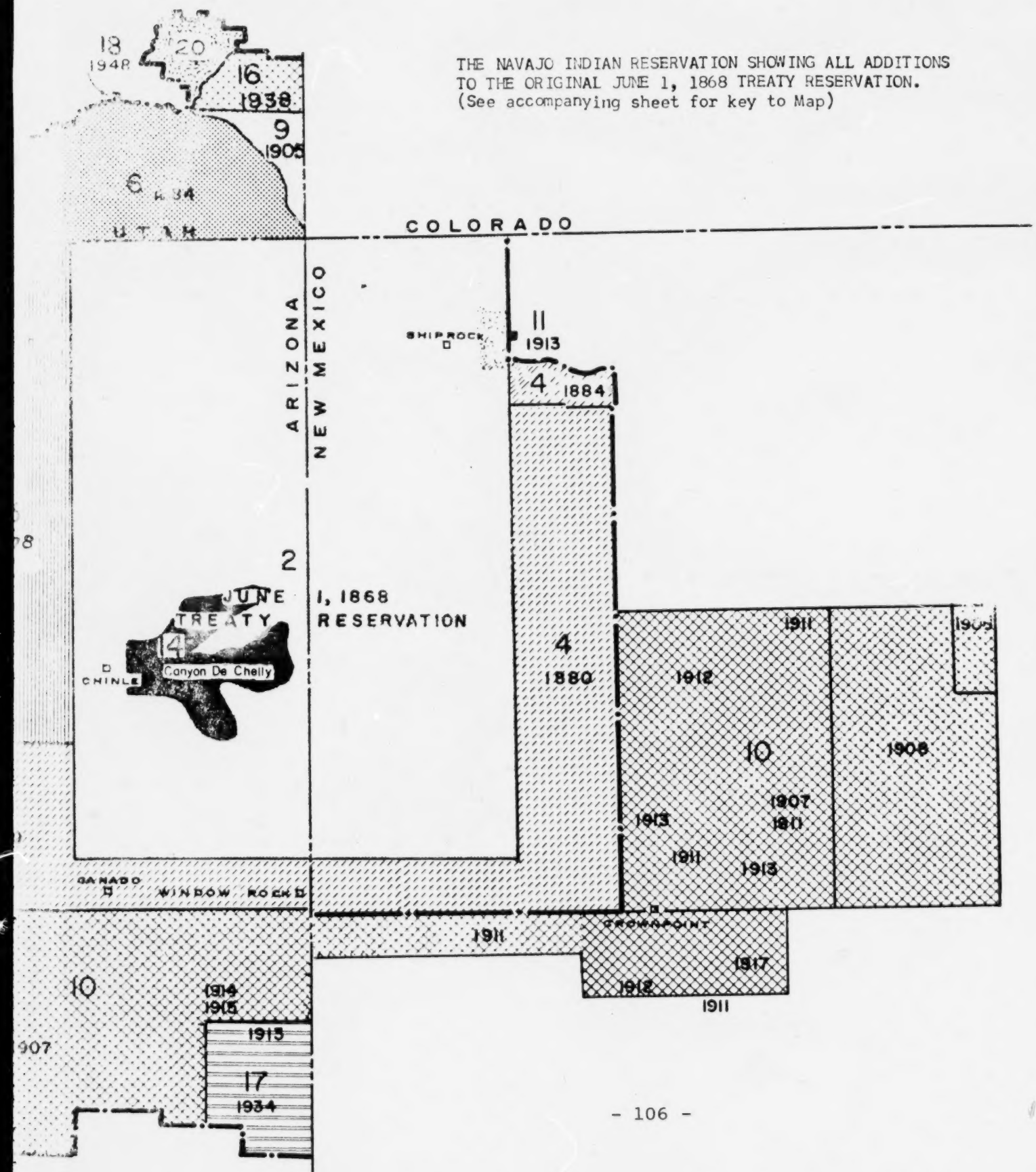
18 Act of Congress, April 28, 1948, authorized the sale of Navajo land in San Juan County, Utah, for use by St. Christopher's Mission to the Navajo

19 Act of Congress, September 7, 1949, authorized the Secretary of the Interior to exchange surface rights to 640 acres of Navajo lands in Utah for State lands

20 Act of Congress, September 2, 1958, authorized the exchange of Navajo tribal lands at Glen Canyon Dam and Page, Arizona, for lands north of Aneth, Utah, including the McCracken Mesa area

21 Decision of the Three-judge Court in Prescott, Arizona (Healing vs Jones) dated September 28, 1962, awarded to the Hopi Tribe "exclusive right and interest" in and to Land Management District 6, which decision was affirmed by the United States Supreme Court, June 3, 1963


SAN JUAN RIVER
1884
6
6
1892
19
20
PAGE
COLORADO RIVER
6
1884
NAVENTA
3
1878
1930
7
1900
5
DECEMBER 16, 1882
Executive Order Reservation
TUBA CITY
CHINLE
13
1930
12
1917
17
1934
15
1931
HOPI INDIAN
RESERVATION
21
4
1880
GANADO
7
1900
8
1901
17
1934
10
1907



THE NAVAJO INDIAN RESERVATION SHOWING ALL ADDITIONS TO THE ORIGINAL JUNE 1, 1868 TREATY RESERVATION.
(See accompanying sheet for key to Map)

ANTIQUITIES OF THE NAVAJO COUNTRY

Ruins of many historic and prehistoric sites long abandoned by Pueblo or Navajo Indians are located throughout the Navajo Reservation as well as in areas adjacent thereto. Remains range from individual Navajo hogans to large spectacular cliff dwellings abandoned in the thirteenth century by ancestors of the presentday Pueblo Indians. There are also many fortified mesas and crags with associated hogans which were occupied by Navajos and Puebloan refugees together following the Pueblo Revolt against the Spaniards in 1680 and during the Spanish reconquest of New Mexico by De Vargas in 1692.

Although Folsom, Clovis, and Sandia Man, as well as others (named for their distinctive projectile points) hunted over the area as early as 10,000 B.C., the earliest occupants of the present Navajo Country and adjacent areas for whom an extensive archaeological record exists were the Basketmaker People, so called becase of the abundance of baskets found in their sites and their excellence in weaving these items. The Basketmakers lived in single pit-house dwellings, made some pottery, domesticated the turkey, and practiced some agriculture. By 700 A.D., however, Basketmaker culture had developed into an early Puebloan type. Their architecture had evolved from semi-subterranean pit-house dwellings to masonry structures built on the surface. At first these masonry houses were one- to two-room dwellings, but by 1100 A.D. the Pueblos were building large communal apartment houses both on the surface and in large open caves. At such places as Chaco Canyon, Mesa Verde, Inscription House, Keetseel, Betatakin, and Canyon de Chelly are notable architectural examples from the period of about 1100 A.D. to 1300 A.D. This period also is known as the Classic or Great Age of Puebloan development.

Tree-ring studies reflect that during the last quarter of the 13th century - from 1276 to 1299 - a prolonged drought plagued the occupants of the southwest. Whether drought was the primary cause or only a contributing factor possibly along with internal strife, epidemics, marauding invaders which some anthropologists believe to have been the Navajos and Apaches, or some other unknown reasons, has never been determined, but following the drought, the large cliff dwellings and other centers of Pueblo population were abandoned. There was a contraction of the area occupied, as well as a great decimation of Pueblo population. Survivors moved to the Hopi mesas and the Rio Grande Valley where their descendants still live today.

Following the decline of Pueblo culture and the reduction of population after 1300 A.D., Navajos and Apaches appeared on the southwestern scene, first as one group, but later splitting into the several ethnic groups as known today - Navajo, Western Apaches, Mescaleros, Jicarillas, Chiricahuas, and others. A portion of

the vacuum created by the contraction and reestablishment of the Puebloan peoples was filled by the more vigorous and warlike Navajos and Apaches.

With the advent of the historic period beginning in 1539, and the subsequent expansion of white settlements, Navajos and Apaches were forced to give much ground they had acquired, and to cede territory which they had occupied prior to American sovereignty, following acquisition of the territory from Mexico in 1848.

Today, within the confines of the Navajo Reservation, there are hundreds of ruins left by the earlier inhabitants. These are considered by the Navajos to be among the Tribe's most priceless and irreplaceable assets and heritage, and great efforts are expended to protect them from vandalism and "pot-hunters." These efforts are fortified by the Antiquities Act of 1906 which allows for the prosecution of offenders. A copy of this Act follows.

When you visit ruins in Navajo country, disturb nothing and leave it as you found it. TAKE NOTHING BUT PHOTOGRAPHS, AND LEAVE NOTHING BUT FOOTPRINTS.

/Public--No. 209/

An Act for the Preservation of American Antiquities

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That any person who shall appropriate, excavate, injure, or destroy any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States, without the permission of the Secretary of the Department of the Government having jurisdiction over the lands on which said antiquities are situated, shall upon conviction, be fined in a sum of not more than five hundred dollars or be imprisoned for a period of not more than ninety days, or shall suffer both fine and imprisonment, in the discretion of the court.

Sec. 2. That the President of the United States is hereby authorized, in his discretion, to declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest that are situated upon the lands owned or controlled by the Government of the United States to be national monuments, and may reserve as a part thereof parcels of land, the limits of which in all cases shall be confined to the smallest area compatible with the proper care and management of the objects to be protected: Provided, That when such objects are situated upon a tract covered by a bona fide unperfected claim or held in private ownership, the tract, or so much thereof as may be necessary for the proper care and management of the object, may be relinquished to the Government, and the Secretary of the Interior is hereby authorized to accept the relinquishment of such tracts in behalf of the Government of the United States.

Sec. 3. That permits for the examination of ruins, the excavation of archaeological sites, and the gathering of objects of antiquity upon the lands under their respective jurisdictions may be granted by the Secretaries of the Interior, Agriculture, and War to institutions which they may deem properly qualified to conduct such examination, excavation, or gathering, subject to such rules and regulations as they may prescribe: Provided, that the examinations, excavations, and gatherings are undertaken for the benefit of reputable museums, universities, colleges, or other recognized scientific or educational institutions, with a view to increasing the knowledge of such objects, and that the gathering shall be made for permanent preservation in public museums.

Sec. 4. That the Secretaries of the Department of aforesaid shall make and publish from time to time uniform rules and regulations for the purpose of carrying out the provisions of this Act.

Approved, June 8, 1906 (34 Stat. L. 225).

Resolution of the Navajo Tribal Council
ENACTING AN ANTIQUITIES PRESERVATION LAW

Passed January 27, 1972
(59 in favor: 0 opposed)

WHEREAS:

1. The Navajo Nation contains many ruins and excavation of archaeological sites and objects of antiquity or general scientific interest, and

2. These sites and objects are irreplaceable and invaluable in the study of the history and preservation of the cultural background of the Navajo Nation, and

3. Large quantities of rare objects, pottery, petrified wood, fossils and artifacts have been sold to tourists and traders and these pieces of Navajo history and culture have been irretrie ably lost to the detriment of the Navajo Nation as a whole.

NOW THEREFORE BE IT RESOLVED THAT:

1. After the date of this resolution, any Indian who shall intentionally appropriate, excavate, injure or destroy any object of historic, archaeological, paleontological, or scientific value, or any Indian who shall hold or offer for sale any historic or pre-historic object of archaeological, paleontological, or scientific value, without permission from the Navajo Tribal Council as provided in Navajo Tribal Council Resolution CF-22-58 (16 NTC 233), shall be guilty of an offense and if convicted, punished by labor for not more than one month or a fine of not more than $500, or both.

2. After the date of this resolution the unauthorized buying, holding for sale or encouraging of illicit trade of objects of historical, archaeological, paleontological, or scientific value by any person or employee shall be good cause for withdrawing a business privilege pursuant to Navajo Tribal Council Resolution CMY-33-70 (5 NTC 51) or terminating a lease pursuant to Navajo Tribal Council Resolution CJ-38-54 (5 NTC 77 (b)).

3. After the date of this resolution any non-Indian who shall intentionally appropriate, injure, destroy, buy, hold or offer for sale or encourage illicit trade of objects of historical, archaeological, paleontological, or scientific value may be excluded from Tribal land subject to the jurisdiction of the Navajo Tribe in accordance with procedures set forth in Navajo Tribal Council Resolution CN-60-56 and Resolution CN-64-60 and found in 17 NTC 971-976.

4. The Navajo Tribe's Department of Parks and Recreation and Navajo Tribal Museum shall be the lawful repository for and guardians of Navajo Tribal property of historical, archaeological, paleontological or scientific value.

G E N E R A L I N F O R M A T I O N

A B O U T N A V A J O L A N D

NAVAJOLAND IS THE HEART OF THE SOUTHWEST
NAVAJOLAND IS VACATIONLAND

Navajoland consists of approximately 16 million acres or nearly 25,000 square miles. The elevation ranges from about 3,000 to 10,416 feet. The seasons are well-defined, and as a general rule there are no extremes of heat or cold.

The population of the Navajo Tribe is more than 130,000. Governing this largest Indian Nation in the United States is an elective body consisting of a Chairman, Vice-Chairman and 74 delegates.

Wild lands - canyons and mesas - comprise 1,503,963 acres
There are 472,716 acres of commerical timber

The surface area of fishing waters, including Lake Powell, is unlimited.

Visitors are welcome to Navajoland and to the various events held during the year, to the many scenic, historic, and prehistoric sites, and to the numerous other attractions to be found on the reservation.

Navajo Indians do not object to having their hogans (homes) and other points of interest on the reservation photographed. However, if you wish close-up photographs of individuals, it will be necessary to make arrangements with the subjects to be photographed, and you will be expected to compensate them.

Ask any Navajo Tribal Ranger for assistance or advice, if needed.

Most trading posts and settlements on the reservation have telephones.

When camping, please be careful of campfires and be certain that every fire is extinguished and covered with dirt before departure.

Please observe: It is against the FEDERAL ANTIQUITIES ACT to remove, damage, or destroy ANYTHING of historic or scenic importance - for example, picking up petrified wood or pieces of prehistoric pottery, or removing cacti and other living plants.

NAVAJOLAND IS THE SHOWPLACE OF AMERICA
HELP KEEP IT THAT WAY!

MOTEL AND HOTEL ACCOMMODATIONS
IN TOWNS AROUND THE NAVAJO RESERVATION
Restaurants associated or nearby

CORTEZ, COLORADO

Aneth Lodge
Arrow Motel
Bel Rau Lodge
Central Hotel
El Capitan Motel
El Capri Motel
Frontier Motel
Navajo Motel
Rock-A-Way Motel
Sands Motor Hotel
Trail Motel
Travelers Motor Lodge
Turquoise Motel
Ute Mountain Motel
Vista Motel

GALLUP, NEW MEXICO

All States Court
Ambassador Motel
American Court
Arrowhead Motor Lodge
Blue Spruce Lodge
Cactus Motel
Casa Linda Motel
Colonial Motel
Desert Skies Motor Hotel
Downtowner Motel
El Capitan Motel
El Coronado Motel
El Hopi Court
El Rancho Motel
Holiday Inn of America
La Hacienda Court
La Posada Motel
Lariat Lodge
Lexington Hotel
Log Cabin Lodge
Lupe's Lodge
Navajo Motel
Pine Tree Lodge
Ramada Inn
Ranchito Motel

GALLUP(cont'd)

Redwood Lodge
Road Runner Inn
Royal Holiday
Shalimar Inn
Sunset Lodge
Thunderbird Lodge
Travelodge Motel
Twilite Motel
Zia Motel

FARMINGTON, NEW MEXICO

Avery Hotel
The Basin Lodge
Chief Lodge
El Camino Lodge
Encore Motel
Glencliff Motor Hotel
Hill Crest Motel
Journey Inn Motel
Oasis Motel
Redwood Lodge
Rest Time Motel
Sage Motel
San Juan Motel
Shady Grove Motel
Thunderhead Motel
Totah Motel
Town House Motor Hotel
Travelodge
Zia Motel

HOLBROOK, ARIZONA

Arizona Rancho Lodge
Chief Motel
City Center Motel
Colonial Blue Star
Desert View Motel
El Patio Motel
El Rancho Motel
Farrow's Motor Lodge
Hiawatha Motel

MOTEL AND HOTEL ACCOMMODATIONS
IN TOWNS AROUND THE NAVAJO RESERVATION
Restaurants associated or nearby

HOLBROOK, ARIZONA (cont'd)

Hiway House
Holbrook Campground
Holbrook Motel
Moenkopi Motel
Motel Navajo
Navajo Hotel
Pow Wow Motel
Sea Shell Motor Hotel
Sundown Motel
Sun & Sand Motel
Sun Valley Motel
Tonto Motel
Western Motel
Whiting Bros. Hotel
Wickup Motel
Woods Inn

WINSLOW, ARIZONA

Beacon Motel
Casa Blanca Motel
Chief Motel
Delta Motel
Desert Sun Motel
Imperial 400 Motel
Hale Motel
Knotty Pines Motel
La Siesta Motel
Mayfair Motel
Markle Motel
Motel '6'
Navajo Lodge
Sand & Sage Motel
Tonto Rim Motel
Town House Motel
Trail's Motel
Travelodge
Travelers Motel
Westerner Motel
Whiting Motor Hotel
Whiting Motel L. Z.

FLAGSTAFF, ARIZONA

Alpine Motel
Amber Sky Motel
Americana Motel
Arizonian Motel
Auto Lodge Motel
Bavarian
Barker Village
Ben Franklin Motel
Branding Iron Motel
Canyon Hotel
Canyon Country Club
Coconino C. C. Resort
Commercial Motel
Copper Lantern
Crown Motel
Dubeau Motel
El Pueblo Motel
Flagstaff Travelodge
Flagstaff Motel
Flamingo Motor Hotel
French Quarter Motel
Frontier Motel
Geronimo Hotel
Hi-Land Motel
Hiway House Hotel
Hotel Monte Vista
Holiday Inn
Hyatt Chalet
Imperial 400
King's House Motel
Kit Carson Trail Park
The 'L' Motel
Mountain View Motel
Nackard's Down Towner
Park Plaza Motel
Pine Breeze Motel
Pine Crest Motel
Pony Soldier Motel
Ramada Inn
Rodeway Inn
Romney Motel
Sage Motel
Seidel's Motel
Skilift Lodge
Skyline Motel

MOTEL AND HOTEL ACCOMMODATIONS
IN TOWNS AROUND THE NAVAJO RESERVATION
Restaurants associated or nearby

FLAGSTAFF, ARIZONA (cont'd)

Sixty Six Motel
Snow Bowl Motel
Spur Motel
Starlight Motel
Timberline Motel
Time Motel
Tourtell Motel
Town & Country Motel
Town House Motel
Twilite Motel
Vandevier Motel
Weatherford Hotel
Western Hills Motel
Westerner Motel
Whispering Winds Motel
Whiting Bros. Motel
Wonderland Motel

MOTEL ACCOMMODATIONS ON OR ADJACENT TO THE NAVAJO RESERVATION
Restaurants associated or nearby

Window Rock Motor Inn
Window Rock, Arizona
Holiday Inn
Kayenta, Arizona
Wetherill Inn
Kayenta, Arizona
Navajo Trails Motel
Between Kayenta and
Four Corners
Gouldings Lodge
Monument Valley, Utah
Naat'aani Nez Lodge
Shiprock, New Mexico
Hotel Shiprock
Shiprock, New Mexico
Justin's Thunderbird Lodge
Chinle, Arizona
Canyon de Chelly Motel
Chinle, Arizona
Tuba City Motel
Tuba City, Arizona
Kerley Motel
Tuba City, Arizona
Keams Canyon Motel
Keams Canyon, Arizona
Gray Mountain Motel
Gray Mountain, Arizona
Cameron Motel
Cameron, Arizona
Gap Motel
Gap, Arizona
Empire House
Page, Arizona
Glen Canyon Motel
Page, Arizona
Lake Powell Motel
Page, Arizona
Wahweap Lodge
Page, Arizona
Page Boy Motel
Page, Arizona
Recapture Court Motel
Bluff, Utah
Fort Lee Motel
Lees Ferry, Arizona

ARTS AND CRAFT SHOPS ON THE RESERVATION

Navajo Arts and Crafts Guild Shops are located in Arizona at

Window Rock - Monument Valley Tribal Park - Chinle - Kayenta

Betatakin (Navajo National Monument) - Cameron - Teec Nos Pos

Hopi Arts and Crafts & Silvercrafts Cooperative Guild located on Second Mesa and at New Oraibi, Arizona.

NATIONAL PARKS AND MONUMENTS &
NAVAJO PARKS ON AND AROUND THE RESERVATION

ARIZONA

Canyon de Chelly National Monument - Monument Valley Navajo Park

Navajo National Monument (Large cliffdweller ruins)

Glen Canyon National Recreation Area - Lake Powell Navajo Park

Little Colorado Gorge Navajo Park

Kinlichee Tribal Park - Window Rock-Tse Bonito Navajo Park

Petrified Forest National Park

Grand Canyon National Park - Grand Canyon Navajo Park

Sunset Crater National Monument

Wupatki National Monument - Walnut Canyon National Monument

Hubbell Trading Post Historic Site

NEW MEXICO

Chaco Canyon National Monument - El Morro National Monument

Aztec Ruins

COLORADO

Mesa Verde National Park

UTAH

Rainbow Bridge National Monument - Hovenweep National Monument

Natural Bridges National Monument

EXHIBITS, DISPLAYS, AND INFORMATION ON NAVAJO CULTURE AND HISTORY CAN BE SEEN AT THE:

Navajo Tribal Museum	Window Rock, Arizona
Museum of Northern Arizona	Flagstaff, Arizona
John Wesley Powell Memorial Museum	Page, Arizona
Museum of Indian Arts & Crafts	Gallup, New Mexico
Museum of Navajo Ceremonial Art	Santa Fe, New Mexico

FESTIVITIES AND CELEBRATIONS ON AND AROUND THE RESERVATION

June Roundup	Window Rock, Arizona	June
Aho'h'ai Day	Window Rock, Arizona	July 4th
Indian Pow-Wow	Flagstaff, Arizona	July 4th
Hopi Snake Dance	Hopi Mesas	August
Indian Ceremonial	Gallup, New Mexico	August
Navajo Tribal Fair	Window Rock, Arizona	September
Western Navajo Fair	Tuba City, Arizona	September
Navajo County Fair	Holbrook, Arizona	September - October
Northern Navajo Fair	Shiprock, New Mexico	October
Rodeos	Throughout Reservation & in surrounding towns & communities	Summer
Navajo Squaw Dances	Throughout Reservation	Summer
Hopi Kachina Dances	Hopi Mesas	January - July
Navajo Ye'i bichai Dances	Throughout Reservation	Winter
Navajo Rug Auctions	Throughout Reservation	No Season

-HORSEBACK RIDING-

Canyon de Chelly Riding Stables	Chinle, Arizona
Tsegi Trading Post	West of Kayenta, Arizona
Navajo National Monument	West of Kayenta, Arizona
Navajo Mountain Trading Post	Navajo Mountain, Arizona

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Rest areas and/or picnic tables are located along the major main highways on the Navajo Reservation. Camping areas also are located throughout the reservation.

FISHING FOR TROUT AND WARM-WATER FISH

T=Trout W=Warm-Water Fish

Asaayi Lake near Navajo, New Mexico
Big Gap Lake Southwest of Shiprock, New Mexico
Ganado Lake at Ganado, Arizona
Lake Powell at Page, Arizona
Many Farms at Many Farms, Arizona
Morgan Lake near Fruitland, New Mexico
Red Lake at Navajo, New Mexico
Round Rock Lake near Round Rock, Arizona
Tsaile Lake south of Lukachukai, Arizona
Tuba City Lake at Tuba City, Arizona
Wheatfields Lake north of Navajo, New Mexico

RESERVATION TOURS - BOAT TRIPS DOWN THE RIVER
PACK SADDLE TREKS - AIRCRAFT EXCURSIONS

Navajo Scenic Tours Operated and Conducted by Navajo Indians	Box 809, Window Rock, Arizona	86515
Golden Sands Tours	Holiday Inn, Kayenta, Arizona	86033
Gouldings Monument Valley Tours	Box 127, Kayenta, Arizona	86033
Canyon Tours	Box 1597, Page, Arizona	86040
Sanderson Bros. River Expeditions	Box 1574, Page, Arizona	86040
Fort Lee Company	Box 2103, Marble Canyon, AZ	86036
Wild River Expeditions	Box 110, Bluff, Utah	84512
Canyon Country Scenic Tours	San Juan T.P., Mexican Hat, Utah	84531
Saddle Trips to Rainbow Bridge	Navajo Mtn. T.P., Tonalea, AZ	80044
McGee Navajo-Hopi Scenic Tours	Drawer Q, Holbrook, Arizona	86025
Nava-Hopi Tours, Inc.	Box 339, Flagstaff, Arizona	86001
Hatch River Expedition	411 E. 2nd N., Vernal, Utah	84078
Tex's Colorado River Cruises	Box 1225, Moab, Utah	84532

Grand Canyon Expeditions	Box 21021, Salt Lake City, Utah	84121
Western River Expeditions	1699 East 3350 South Salt Lake City, Utah	84106
Harris-Brennan River Expeditions	Box 776 Centerville, Utah	84014
Lake Powell Ferry Service	Blanding, Utah	84511
Boat Excursions on Lake Powell	Available at the Marinas on Lake Powell	
Page Aviation	Box 1385, Page, Arizona	86040
Monument Valley Air Service	Box 217, Kayenta Arizona	86033
Grand Canyon Airlines	Box 186, Grand Canyon, Arizona	86023
Cortez Flying Service	Box 997, Cortez, Colorado	81321
Canyonlands Aviation	Box 458, Monticello, Utah	84535
Thunderbird Tours	Canyon de Chelly Chinle, Arizona	86503

Frontier Airlines serves the principal towns around the Navajo Reservation. Charter flights are also available as well as plane tours through local airlines (see Tours). Hertz and Avis Car Rentals are available in the larger towns around the reservation. Greyhound and Continental Bus Lines also service the towns around the reservation, and the Santa Fe Railroad passenger trains travel along the south or fringe of Navajoland.

For further information and details on Navajoland, write: Navajo Parks and Recreation Department, P. O. Box 769 Window Rock, Arizona 86515.

SOMETHING ABOUT FACTS, FIGURES, AND STATISTICS ON THE NAVAJOS

DID YOU KNOW THAT

Navajoland consists of approximately 16 million acres or about 25,000 square miles, an area almost the size of the states of Vermont, New Hampshire, and Massachusetts combined?

The elevation ranges from about 4,500 feet near Cameron, Arizona, to 10,416 feet, Navajo Mountain being the highest point?

The average annual precipitation (rainfall or snow) ranges from 5 to 25 inches, the climate is mild, but with well-defined seasons?

The reservation comprises 1,503,693 acres of wildlands such as canyons and mesas?

There are some 379,749 acres of off-reservation tribally owned land?

Approximately 15,000,000 acres of range lands on or adjacent to the reservation are grazed annually by Navajo stock which totals approximately 750,000 sheep units? (Sheep units: Sheep or goat= 1 unit; Cow = 4; Horse = 5).

There are more than 1,000 miles of paved roads cris—crossing the reservation?

As of November 1, 1971, there were 814,608 acres of land under lease for oil and gas development?

The greatest number of Navajos reported held captive at Fort Sumner at any one time was 8,570 in November of 1864, and that about an equal number never surrendered or were ever captured?

The Navajo Tribe has increased many times over since the "Long Walk" to Fort Sumner - from about 15,000 then to approximately 130,000 now, who reside on or near the reservation?

Approximately one-half of all Navajos resident on or adjacent to the Navajo Reservation are under 18 years old?

The Navajo birth rate is the highest in the nation?

The Treaty Reservation of 1868 has been expanded from 3-1/3 million acres to nearly 16 million acres?

There are five Superintendencies within the Navajo Nation, with headquarters at Crownpoint, Fort Defiance, Tuba City, Shiprock, and Chinle?

There are 74 Navajo Tribal Council Delegates in addition to the Chairman and Vice-Chairman?

There are 472,716 acres of commercial timber on the reservation?

The 11 million dollar Sawmill at Navajo, New Mexico, built, owned, and operated by the Navajo Tribe, produces about 20 million board-feet of lumber annually?

The Navajo Irrigation Project when completed will provide 110,000 acres of farmlands to be irrigated by water from the San Juan River?

There are 46 elementary boarding schools, 2 boarding high schools, 10 day schools, and 8 dormitories on or near the reservation, and n a v a j o students also attend some ten other off-reservation BIA Boarding Schools in New Mexico, Arizona, Oregon, California, Nevada, Oklahoma, Kansas, and Utah, as well as a number of mission and Public Schools?

For school year 1970-1971, a total of 48,905 Navajo students, between the ages of 5 and 18, were enrolled in these schools?

The Navajo Community College, established in January, 1969, is the first college to be staffed and maintained by the Navajo people themselves, a n d construction of buildings and campus are presently underway at Tsaile, Arizona?

There are 6 excellent hospitals, 5 health centers, and more than 100 Health Service clinics on the reservation?

There are over 130 Trading Posts operating on the reservation?

There are more than 175 missions functioning on the reservation, the Mission of St. Michaels, established in October, 1898, being the first Catholic Mission?

The Navajo Tribe has built community Chapter Houses for 80 of the 101 Chapters?

There are about 8,000 acres of fishing waters on the reservation, stocked annually with approximately 338,500 fish?

There are 193 uniformed Navajo Police Officers on the reservation?

There are 15 Navajo Tribal Rangers and one Chief Ranger, who patrol the reservation and its 7 Navajo Tribal Parks?

There are some 3,000 boys and 2,000 girls actively participating in the Navajo Scouts Program?

The Electronic Age has come to the reservation with electronic plants now established at Shiprock, New Mexico, and at Fort Defiance and Page, Arizona, each employing many Navajos?

Five- and six-day scenic package tours of the Navajo Nation, sponsored and operated by the Navajo Tribe, are now available April through October? Write Navajo Scenic Tours Office, Box 809, Window Rock, Arizona 86515, for details.

CROSSING THE RESERVATION

If you are in Gallup, take Highway 666 north, turn left or west on State Highway 264 and travel one of the most scenic and historic routes in America - Navajo Route 3!

WINDOW ROCK Window Rock Tribal Park, Navajo Council Chambers and Administrative Offices, Navajo Tribal Museum, Visitor's Center, and Zoo, Art and Crafts Guild

KINLICHEE TRIBAL PARK Pre-historic ruins of the Anasazi culture dating back almost a thousand years. Picnic area.

GANADO See the oldest trading post on the Navajo Reservation. J. L. Hubbell Trading Post was established in 1876. Now a National Historic Site.

Five miles beyond Ganado is the turn-off for the one-half hour drive to beautiful Canyon de Chelly.

HOPI VILLAGES Nine villages perched on the tops of three high mesas. Oraibi, on Third Mesa was founded about 1250 A.D. and is considered the oldest continuously inhabited village in the U.S.

Hopi Arts and Crafts Guild

Katchina dances on weekends throughout summer.

TUBA CITY Visit spectacular Coal Mine Canyon just 10 miles east of Tuba City.

In the vicinity of Tuba City are many dinsoaur tracks dating bakc 180,000,000 years.

Geological formations rival the Painted Desert.

Turn on Highway 64 for a 100-mile drive on a good paved road to the Eight Wonder of the World - Monument Valley.

CAMERON Little Colorado River Gorge Tribal Park, Navajo Arts and Crafts Guild, Gateway to the South Rim of the Grand Canyon

On Navajo Route 3 (State Route 264) there are picnic areas and rest stops every ten miles. Plenty of service stations. Accommodations are available at Window Rock, Chinle, Keams Canyon, Tuba City, and Kayenta, and Cameron.

Check at the Gallup Chamber of Commerce or the Navajo Tribal Museum at Window Rock for further information on this exciting route through the heart of Navajoland.

If you are coming from the Grand Canyon area, take Highway 89 north from Cameron and turn right on State Highway 264, and read above from bottom to top.

PLACES TO GO

NAVAJO PARKS AND RECREATION DEPARTMENT
REST AREAS & CAMPING FACILITIES
1972

NAME	LOCATION	VIA	TYPE OF FACILITY	BUILT BY		MAINTAIN BY		DRINKING WATER	RAMADA	TABLE	FIRE-PLACE	PIT PRIVY
				NP&R*	PWP	NP&R	PWP*					
Aneth	Montezuma Creek Utah		Picnicking	X		X		None	5	5	5	4
Antelope Lake	Lake	Klagetoh	Picnicking		X	X		None	0	2	2	1
Asaavi Lake	Youth Camp	Chuska Mt.	Camping			X		Camp	0	0	0	0
Baby Rock	East Kayenta	Route 1	Rest Area	X		X		Ser. Sta	0	1	1	Sta.
Beautiful Valley	Over Look of Nazlini	Route 8	Rest Area	X		X		None	2	2	2	2
Berland Lake	Mountain	Off Rt. 32	Fishing			X		None	0	0	0	0
Beshbito	West Steamboat	Hwy. 264	Rest Area	X		X		None	1	1	1	1
Bowman Park	South of Oak Springs	Lupton	Picnicking		X	X		None	0	10	10	0
Buffalo Pass	Mountain	Red Rock	Picnicking		X	X		None	0	2	2	2
Camel Butte	Monument Valley Park	Valley	Rest Area	X		X		None	0	1	1	0
Cameron Arts & Crafts	Business Site	Hwy. 89	Rest Area	X		X		A&C***	2	2	2	0
Captain Tom Reservoir	West Toadlena	Off Hwy.666	Fishing			X		School	0	0	0	0
Carrizo	E. Teec Nos Pos	Route 1	Rest Area	X		X		T. P. ****	1	1	1	0
Cliff Dwelling	W. St. Michaels Mis.	Mountain	Picnicking		X	X		None	0	2	2	0
Coal Mine Mesa	Scenic Area	Off Hwy.	Picnicking		X	X		Wind Mill	0	2	2	0
Cow Springs	W. of Trading Post	Route 1	Rest Area	X		X		T. P.	1	1	1	1
Cross Canyon	E. of Trading Post	Hwy. 264	Rest Area	X		X		T. P.	1	1	1	0
Deer Springs	Lake	Deer Spgs.	Picnicking		X	X		Well	0	2	2	0
Dennehotso	E. Dennehotso	Route 1	Rest Area	X		X		T. P.	2	1	1	0
Dinosaur Tracks	Scenic Area	Route 1	Picnicking	X		X		None	2	2	2	2
El Captain Butte	North of Kayenta	Hwy. 464	Rest Area	X		X		None	1	1	1	0
Elephant Feet	East of Red Lake	Route 1	Rest Area	X		X		T. P.	3	3	3	2
Fluted Rock	Lake	Fluted Rock	Picnicking		X	X		None	0	2	2	0
Fort Defiance	North of Ft. Defiance	Old Saw Mill	Picnicking		X	X		None	0	4	4	1
Four Corners Monument	4-Corner Monument	Hwy. 164	Camping	X		X		None	10	10	10	6
Ganado Lake	Lake	Off hwy.	Picnicking		X	X		T. P.	0	3	2	0
Grand Falls	N. Sunrise T.P.	Off hwy. 13	Picnicking	X		X		None	5	5	4	2
Gray Mountain	Reservation Line	Hwy. 64	Rest Area	X		X		None	1	1	0	0
Hidden Lake	Lake	Off road	Fishing			X		None	0	0	0	0
Hill Top	Goldtooth Road Jct.	Hwy. 264	Rest Area	X		X		None	1	1	1	1
Howell Mesa	E. Coal Mine Mesa	Hwy. 264	Rest Area	X		X		None	1	1	1	0

NAME	LOCATION	VIA	TYPE OF FACILITY	BUILT BY NP&R*	BUILT BY PWP**	MAINTAIN BY NP&R	MAINTAIN BY PWP:	DRINKING WATER	RAMADA	TABLE	FIRE-PLACE	PIT PRIVY
Hunters Point	E. Hunters Point	Lupton	Rest Area		X	X		School	0	3	2	0
Jeddito Junction	Jct. 264 Route 6	Hwy. 264	Rest Area	X		X		None	2	2	2	1
Kayenta	SW Kayenta	Route 1	Rest Area	X		X		Ser. Sta	2	2	2	2
Kinlichee Park	Ruins	Off Hwy.	Picnicking	X		X		None	3	3	3	2
Kit Carson Cave	Church Rock	Pine Dale	Picnicking		X	X		None	0	5	5	0
Little Colorado Gorge	Lower Gorge	Hwy. 64	Rest Area	X		X		None	2	3	2	0
Little Colorado Gorge	Upper Gorge	Hwy. 64	Rest Area	X		X		None	4	4	4	0
Little White Cone (Closed)	Lake (old Cystal road)		Picnicking	X		X		Well	0	4	2	0
Many Farms	Lake	Route 8	Picninking		X	X		T. P.	2	3	3	2
Mariano Lake	Lake	Crownpoint	Picnicking		X	X		School	0	0	3	2
Mariano Pass	Mountain Pass	Crownpoint	Rest Area		X	X		None	0	2	1	0
Marsh Pass	E. Na. Nat. Mon. Jct.	Route 1	Rest Area	X		X		None	0	2	0	2
Mexican Water Junction	Mexican Water Jct.	Route 1	Rest Area	X		X		Ser. Sta.	1	1	1	0
Middle Mesa	West Red Lake	Route 1	Rest Area	X		X		None	2	2	2	2
Monument Valley	Monument Valley Park	M. V. Sta.	Camping	X		X		Sta.	16	16	16	8
Morgan Lake	Lake	Lake	Camping	X		X		None	5	5	8	3
Navajo National Mon.	Jct. Navajo Nat. M.	Route 1	Rest Area	X		X		None	3	3	3	2
Nazlini Over Look	South of Nazlini	Wood Spr.	Rest Area	X		X		None	2	2	2	0
North Rain God Mesa	Monument Valley Park	Valley	Rest Area	X		X		None	0	1	1	0
North Window	Monument Valley Park	Valley	Rest Area	X		X		None	0	1	1	0
Owl Springs	Mountain Pass	Route 32	Picnicking		X	X		Spring	0	2	2	0
Painted Desert View	Scenic Area	Route 1	Rest Area	X		X		None	1	1	1	1
Pasture Canyon	Reservoir	Route 1	Picnicking		X	X		Ser. Sta.	0	3	3	0
Pinon Junction	Jct. of Route 4	Route 8	Rest Area	X		X		None	2	2	2	2
Rabbit's Ear	E. Mexican Water	Route 1	Rest Area	X		X		None	1	1	1	0
Red Lake	Navajo, N. Mex.	Navajo, NM	Undeveloped			X		None				
Red Mesa	Red Mesa T. P.	Route 1	Rest Area	X		X		T. P.	1	1	1	0
Red Rock Junction	SW Shiprock	Hwy. 666	Rest Area		X	X		None	2	2	0	0
Red Wash	East Beclabito	Route 1	Rest Area	X		X		None	1	1	1	0
Round Rock	Lake	Route 12	Picnicking	X		X		None	3	3	3	1
Round Top Mesa	West Ganado	Hwy. 264	Rest Area	X		X		None	1	3	2	1
Sage Lake	NE Red Lake	Route 12	Fishing			X		None	0	0	0	0
Scout Pond	Reservoir	Route 12	Picnicking	X		X		None	0	2	2	1
Seba Dalkai	Seba Dalkai	Hwy. 87	Rest Area	X		X		School	2	2	2	0
Shiprock	Shiprock	Route 1	Camping	X		X		T. P.	0	3	2	2
Snake Springs	NE Burnside	Route 8	Rest Area	X		X		None	2	2	2	0
South Rain God Mesa	Monument Valley Park	Valley	Rest Area	X		X		None	0	1	1	0
Squirrel Springs	Mountain Pass	Mex. Spgs.	Picnicking		X	X		Wind Mill	0	5	3	1

Name	LOCATION	VIA	TYPE OF FACILITY	BUILT BY NR&P*	BUILT BY PWP	MAINTAIN BY *NP&R	MAINTAIN BY PWP	DRINKING WATER	RAMADA	TABLE	FIRE-PLACE	PIT PRIVY
Steamboat	East Steamboat	Hwy. 264	Rest Area	X		X		School	1	1	1	1
Summit	Mountain Pass	Hwy. 264	Picnicking	X		X		None	0	15	13	5
Tes Nez Iah	W. Tes Nez Iah	Route 1	Rest Area	X		X		None	1	1	1	0
Todacheene Lake	Mountain	Off Rt. 32	Fishing			X		None	0	0	0	0
Tsaile, North Shore	Lake	Off hwy.	Picnicking	X		X		None	2	2	2	2
Tsaile, South Shore	Lake	Off hwy.	Camping		X	X		None	0	11	11	2
Tse Bonito Park	State Line	Hwy. 264	Picnicking	X		X		A & C	2	2	2	2
Tsegi Canyon	W. Trading Post	Route 1	Rest Area	X		X		T. P.	0	1	1	1
Tunnel Springs	E. Ft. Defiance	Route 12	Rest Area	X		X		None	0	1	0	0
Wagon Wheel	Mountain Pass	Red Rock	Picnicking		X	X		Stream	0	6	5	2
Washington Pass	Mountain Pass	Route 32	Picnicking		X	X		Stream	0	1	1	0
West Mexican Springs	Mountain Pass	Mex. Spgs.	Picnicking		X	X		None	0	2	1	2
Window Rock	Window Rock	Agency	Picnicking	X		X		Comfort Station*	0	12	6	2*
Wheatfields	Lake	Route 12	Camping	X	X	X		Well	0	26	23	13
87				57	24	87	0	33	106	250	150	96

* Navajo Parks & Recreation
** Public Works Program
*** Arts & Crafts Guild
**** Trading Post

SOMETHING ABOUT THE NAVAJO TRIBAL PARKS

MONUMENT VALLEY TRIBAL PARK

Monument Valley, comprising 30,000 acres, was established as a Navajo Tribal Park in 1960. The Park straddles the Arizona-Utah border 25 miles north of Kayenta, Arizona. Just follow the fine paved all-weather road running from Kayenta to Mexican Hat, Utah, which bisects the Park.

Monument Valley, commonly referred to as one of the "Seven Wonders of the Navajo World," is a fascinating array of isolated mesas, sculptured buttes, natural bridges and arches, and chiseled, awe-inspiring canyons and gorges. These formations are the result of a slow, general uplift of the region. The surface of this uplift was cracked and the cycle of erosion by the wind and water began. The towering peak of El Capitan as well as numerous lesser pinnacles, is evidence of the volcanic forces which also had a part in shaping the Valley. Because of its outstanding beauty and ever-changing hues, Monument Valley has been a favorite location for western movies. Over two dozen motion pictures have been filmed here over the past 30 years.

Although desolate and arid in appearance, Monument Valley has been the home of various Indian groups for many centuries. Ruins of the ancient cliff-dwellers can be visited as well as the hogans of the present-day Navajos.

The starting point for a visit to Monument Valley is the Park Headquarters which can be reached via a four-mile access road from the paved highway. This Visitor Center is staffed by Navajo Tribal Rangers who collect a nominal entrance fee and provide information literature and helpful suggestions for making the trip into the Valley a most pleasant one. A 16-mile loop drive winds its way throughout the Valley and can be negotiated in a conventional car. Three commercial tours afford all-day trips into the rugged back country. The Visitor's Center contains rest-room facilities, an Arts & Crafts room and several exhibits pertaining to the region. Adjacent to the Center is a 16-unit campground and picnic area.

General Information

Hours. Open year round. Personnel on duty 8:00 A. M. to 6:00 P. M.

Services Offered. Arts and Crafts shop and general orientation; conventional tours are self-guiding along well-marked roads. For commercial tours into Monument Valley please inquire at the Tribal Ranger Station.

Fees. .75¢ per person over 12 years of age in private cars; $1.00 per person on commercial tours.

Accommodations. Lodging and meals available at Kayenta (25 miles), Mexican Hat (20 miles), or Goulding's Lodge (6 miles). For information, reservations and prices, write Wetherill Motel, Kayenta, Arizona; Holiday Inn, Kayenta, Arizona; San Juan Motel, Mexican Hat, Utah; or Goulding's Trading Post and Lodge, Kayenta Arizona. During the summer it is best to have reservations, so write ahead in plenty of time to avoid disappointments.

Camping and picnicking. Camping at Park Headquarters only in designated campgrounds which are located just below the Ranger Station. Tables and fireplaces are provided. Wood in surrounding area is reserved for use by the local people, so bring your own. Water is available at Monument Valley Ranger Station.

Camping supplies. Supplies are available at local trading posts -- Goulding's (6 miles), Oljatoh (14 miles), Kayenta (25 miles), Mexican Hat (20 miles). White gas for stoves and lanterns usually is not available so bring your own.

Roads. Caution should be exercised in the Valley, especially immediately after a hard thunderstorm. Light drifts of sand may be encountered. When this happens, use second gear and do not stop while in motion. Inquiry should always be made at the trading posts, especially when making trips off main routes on the reservation. Conditions can vary from day to day, so come equipped with a shovel as it may come in handy. The normal condition of the road in the Valley is good and it is well maintained. Gas and water are obtainable at all trading posts.

Weather. The Monument Valley Headquarters is located at an elevation of 5700 feet. Summer nights are usually cool, while daytime temperatures rise to almost 100°. Thundershowers are brief but hard, and can be expected during the months of June, July and August, so it is wise to have a raincoat of some type. For camping outdoors, a tent will prove invaluable.

While the Valley is open the year round, May and October are normally the ideal months for a visit to the area. Daytime temperatures are cool, but the weather is at its best during these two months.

LAKE POWELL TRIBAL PARK

The region lying along the southeastern shore of the newly-formed Lake Powell, comprising 2,218,112 acres, was established as a Navajo Tribal Park in 1962. The Park can be entered on the west from Page, Arizona, on Highway #89, or from the east on Highway #47 or Navajo Route #1. There are no paved roads within the Park at present.

This wilderness area is noted for its ruggedness, beauty, and archaeological history. The highest point on the Navajo Reservation, Navajo Mountain, dominates the landscape, and according to Navajo legend is a sacred dwelling place of mythological Sky Supporters. Incorporated into the Park is the land formerly withdrawn as Tségi Canyon Tribal Park. This Canyon, as well as many others in the region was at one time occupied by the Anasazi and the ruins of their villages can still be seen in the recesses of the canyon walls. Three of the largest ruins have been set aside by the National Park Service as Navajo National Monument. Another National Monument found within the boundaries of the Tribal Park is the spectacular Rainbow Bridge.

Lake Powell is a man-made lake, being formed by the constrction of Glen Canyon Dam on the Colorado River, 11 miles south of the Arizona-Utah border. The lake affords excellent fishing, swimming, boating, and recreational facilities. Of the 1,800 miles of shoreline, nearly 400 are on the Navajo Reservation. The northern shore has been developed by the National Park Service as the Glen Canyon National Recreation Area.

Gas, food, and lodging are available at Page, Arizona.

LITTLE COLORADO RIVER GORGE TRIBAL PARK

The Little Colorado River Gorge, comprising 360,992 acres, was established as a Navajo Tribal Park in 1962. The Park lies in the extreme western portion of the Navajo Reservation adjacent to the eastern boundary of Grand Canyon National Park. The Park can be reached via a dirt road running north from Highway #64, which leaves Cameron, Arizona and goes to Grand Canyon.

The Park spans the canyon of the Little Colorado River at its confluence with the Colorado. Although not nearly as wide as the Grand Canyon, the deep, precipitious cliffs of the Gorge are color-

ful and spectacular. The Park affords an excellent westward view of the Grand Canyon itself, revealing one of the most complete geological sequences to be found anywhere in the world. The story of the Grand Canyon stretches back almost two billion years. Evidence of every geological period from the pre-Cambrian to the end of the Mesozoic can be observed. However, the only evidence left of the most recent Cenozoic desposition, Cedar Mountain, is found in the Little Colorado River Navajo Tribal Park.

Very little development has thus far been done in the Park. A 7-unit picnic facility has been built to accommodate the visiting public.

A Tribal Arts and Crafts Guild and a Visitor Center staffed by Navajo Rangers are located at the junction of Highways #64 and 89. Gas, food and lodging are available at nearby Cameron.

WINDOW ROCK AND TSÉ BIINITO TRIBAL PARKS

Window Rock and Tsé Biinito, jointly comprising 121 acres, were established as Tribal Parks in 1963. The Parks are located to the immediate north, east, and south of the present community of Window Rock, Arizona, Agency and Tribal Headquarters for the vast Navajo Reservation. Window Rock is 25 miles northwest of Gallup, New Mexico and can be reached via New Mexico State Highway #264 from the east or Navajo Route #3 from the west.

The Window Rock itself is a natural formation caused by erosion from wind, water, and blow-sand. For many centuries this spot has been very important in Navajo ceremonialism and rite-myths of the Tóhee, or Water Way Ceremony. In 1936, this site was selected for the headquarters of the Navajo Central Agency, and consequently buildings for the Bureau of Indian Affairs, the Navajo Tribe, and the Public Health Service were constructed.

Tsé Biinito Tribal Park encompasses several large sandstone monoliths just south of the Window Rock community. These are known as the "Haystacks," the site of the first stopping place out of Fort Defiance when some 4,000 Navajos started their "Long Walk" to Fort Sumner in 1864.

Window Rock Park provides both a picnic ground with water and rest-room facilities and an adjacent campground. Tsé Biinito at present affords only limited camping. Nearby is the Navajo Arts and Crafts Guild. One mile away, inside the fairground, is situated the Navajo Tribal Museum, Visitor Center and Zoo.

Gas, food, and lodging are available in the Window Rock area.

KINLICHEE TRIBAL PARK

The Kinlichee and Cross Canyon ruins complex, comprising 640 acres, was established as a Tribal Park in 1964. The Park is located 2.5 miles north of Cross Canyon Trading Post over a dirt road. Cross Canyon Trading Post is located on Navajo Route #3, 22 miles west of Window Rock, Arizona and 8 miles east of Ganado.

The ruins encompassed by the Park represent a phase of the Anasazi culture. This group of ruins is unusual because it provides a significant time depth of over 500 years of occupation (800 A.D. - 1300 A.D.). Also, here is the opportunity to study the cultural change of a group of Indians through time, and to contrast the variations in architectural and material objects from a time when pithouses were in use to the period of the great pueblos. Very few localities in the Southwest can provide this type of information in such a restricted geographical space.

The Park contains wayside exhibits and a self-guiding trail which takes the visitor past all the ruins, including one that has been completely reconstructed. A shady and comfortable 3-unit picnic ground is located on a hillside overlooking the ruins and the fields of the local Navajos.

TSÉGI CANYON TRIBAL PARK

Now a part of Lake Powell Tribal Park, Tségi Canyon is located southwest of Kayenta about 12 miles, and cuts away to the northwest. Its steep walls have harbored many an ancient Indian in days long gone past, and the ruins of their homes remain as evidence that this was once a flourishing area.

There were lagoons in the canyon in earlier days, but when, around the turn of the century, severe floods washed out the lakes, the land became dry and unsuited for the cultivation that once supported several hundred people.

The view from the Kayenta highway beckons the traveler to explore the delicately-colored scene before him. At the far end of the canyon, beyond his view, lies the famous cliff-dwelling Betatakin, "Hillside House," a most interesting example of ancient architecture within a perfect dome-shaped cave. Between this ruined city, which is under the administration of the National Park Service, and the highway, are several other ruins of great historical importance which only recently were brought under protection by the Tribe.

For this purpose, the Navajo Tribal Council set aside for development the entire Tségi Canyon not previously set aside for

Navajo National Monument, including a quarter of a mile on each side of the canyon rim.

Aside from the beauty of the canyon, it has great value historically and scientifically. A recreation area in such surroundings will attract not only the traveler who is seeking rest and pleasure, but scientists who will find material for study of the ancient peoples of the region.

BOWL CANYON CREEK DAM RECREATIONAL AREA

Northeast from the community of Navajo, New Mexico, the Bowl Canyon Recreation Area lies between handsome sandstone bluffs that form the bowl from which it derives its name.

This was once the bed of a lake, which was washed out by severe floods early in the century. The canyon now is dominated by eroded rock formations. At the entrance to the area stands the famous Cleopatra's Needle, a slender red sandstone monolith standing apart from the bluffs like an obelisk erected to the memory of the early Navajos who once roamed the valley beyond.

Farther on to the southeast, just within the bowl, is a companion spire, known as Venus' Needle. These two fabulous fingers holding up the flawless sky seem like the pillars of a long-vanished temple to the old Navajo deities.

Beyond the bowl, to the north, lies the Youth Camp, Asaayi (which means Bowl), which is a cluster of buildings planned to fit into the surrounding scene and to furnish every comfort and convenience for camping youngsters, who take advantage of its offerings constantly. No finer place could be imagined for gatherings of the Scouts and other youth organizations.

While Bowl Canyon does not furnish such facilities for the casual visitor, the pure air and the glorious scenery invite the care-worn traveler to camp and relax amid the wonders of nature. The Bowl includes more than 645,000 acres, so there is room for all.

GRAND CANYON NAVAJO TRIBAL PARK

Between the Glen Canyon National Recreation Area on the north and the Little Colorado River Navajo Tribal Park on the south lies the Marble Gorge of the Grand Canyon. This beautiful scenic area, so deserving of development for recreational and scenic interest, has been established by the Navajo Tribe as another in their series of Tribal parks to be developed.

Since each view of the Grand Canyon differs from every vantage point, and all are magnificent, colorful and awe-inspiring, the visitor to this park will find a diversity of natural wonders to add to his impressions of our wonderful canyonland. Arizona is truly the state of grand canyons, and the Navajo reservation can boast of some of the finest and most spectacular of all.

SOMETHING ABOUT WINDOW ROCK

In the early 1930's, when John Collier was Commissioner of Indian Affairs, he was shown Tseghahodzáni, "The Rock With a Hole in It," and he immediately declared that it should be the center of administration for the Navajo Tribe.

Following his plans, stone was quarried from outcrops on the reservation, great ponderosa pine logs were felled and brought in, and Navajo artisans erected the handsome old buildings that are now the nucleus of both Tribal and Bureau of Indian Affairs administration offices.

In those days heating was done with wood and coal. Utilities were placed underground. There were no lawns nor landscaping; all was left in as natural a condition as possible.

The octagonal Council House was planned to represent a great ceremonial hogan. The murals on its walls were painted by the late Gerald Nailor, brilliant Navajo artist, and depict scenes in the history of the Tribe. The bell beside the entrance was given to the Tribe by the Santa Fe Railroad, whose president came to Window Rock for the purpose. It commemorates the faithful service of the thousands of Navajos who worked to build and maintain the Santa Fe line. It is now used to call the councilmen to session.

The 74 Tribal Council delegates meet here four times yearly to determine policy and procedures for their Tribe. The councilmen are elected from their districts all over the reservation by popular vote. Headed by a chairman and vice-chairman, and counseled by an advisory committee of 18 members, the Council debates and decides on all matters of importance to the Tribe. Until recently, many of the members wore long hair and spoke little or no English, so that all proceedings were carried on in both languages, an interpreter being used constantly. Today, few if any members of the Council wear their hair long, but every speech is still interpreted so that there may be no misunderstanding.

The community outgrew its stone buildings long ago. In the past ten years housing units and new industrial centers have been added, expanding the Window Rock area for miles in every direction.

This area is the site of a great annual Tribal fair, held in the late summer, that attracts people from all over the reservation as well as many tourists. In the fairgrounds is located the Navajo Tribal Museum, which features exhibits showing the history

of the Navajo country and its progress. A zoo, with animals of the region, is attached. A new grandstand for observing rodeo events, horse racing, and the evening pageant and entertainment has been constructed.

The Window Rock itself, distinguishing "trade mark" of the community, was shaped eons ago in the Cow Springs geological formation of the Jurassic age. The great window, carved through the centuries by wind, sand and water, is 47 feet in average diameter, and its center is exactly 100 feet above the picnic area at its base.

Stains on the rock at its base show that a spring existed there at one time. It is now silted over. Water from this spring and from three other locations was procured by medicine men to be used in the Tóhee (Water Way) ceremony, said to bring rain.

Immediately below the Window, a few scattered rocks protruding above the surface of the ground mark the site of a prehistoric dwelling, used by a long-vanished race about the years 700 to 1100 A.D. The ancient people carved and painted figures on the rock face, pictures whose meaning has never been interpreted. The ruin site and the rock figures are protected by the Navajo Tribe.

SOMETHING ABOUT FORT DEFIANCE

Fort Defiance is located about six miles north of Window Rock, the Navajo capital, in northeastern Arizona. The community consists of a Bureau of Indian Affairs agency with various developmental branches; a Public Health Service Hospital; a state-owned public school; churches of several denominations; a number of trading posts; and homes of hundreds of people - both Navajos and non-Navajos - employed by these institutions.

In earlier times the community lay between a rocky ridge and a mesa, on the site of the old Fort Defiance military post which was established here on September 10, 1851. The last of the old military buildings was razed a few years ago, leaving only one small stone house on the hillside above the town as a reminder of the time when this was actually a fort, and this finally burned.

The prehistoric puebloans were drawn to the location centuries ago because of springs in the nearby canyon, which still furnish water to the neighborhood. The early Navajos, also attracted to the site because of the permanent water supply, called it Tsehotsoi (Meadow Between the Rocks). Early Spaniards and Mexicans who came to the region called it Canyon Bonito (Beautiful Canyon), a name which it still bears.

In defiance of the Navajos, Colonel Edwin Vose Sumner, in the late summer of 1851, selected the site as a military outpost and named it Fort Defiance. Between 1858 and 1868 guerilla warfare occurred between the Navajos and the American intruders. Shortly before dawn on April 30, 1860, Fort Defiance was attacked by some 2,000 Navajos who were finally driven off with no less than 20 casualties. One soldier, Private Sylvanius Johnson, was killed; three others were wounded.

On April 25, 1861, after the Civil War began, Fort Defiance was abandoned, and the garrison moved to Fort Fauntleroy (present Fort Wingate). The post was reoccupied, however, under the name of Fort Canby, in the summer of 1863, and used as Colonel Kit Carson's headquarters during the Navajo Campaign. In the fall of that year and the spring and summer of 1864, more than 8,500 Navajos were rounded up by Colonel Carson and his troops. Many of the captured Navajos were held at the fort for a time prior to making the "Long Walk" to the Bosque Redondo on the Pecos River in eastern New Mexico, which soon became Fort Summer.

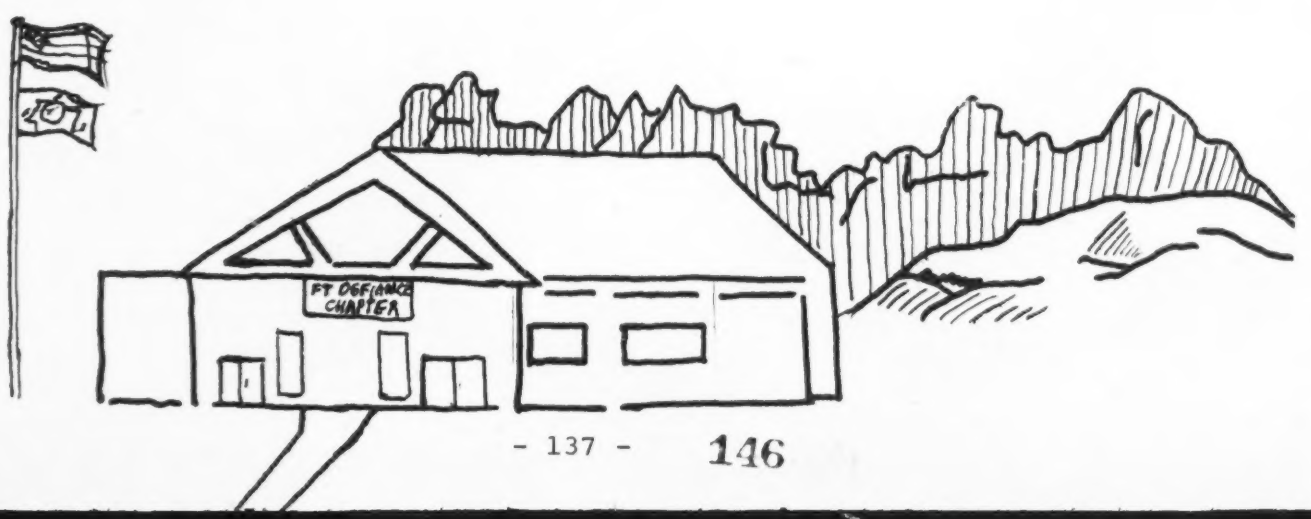
After signing the treaty of June 1, 1868, the Navajos returned from their exile and were given a portion of their old lands as a reservation. Theodore H. Dodd, their agent at Fort Sumner,

accompanied them on their return to Fort Wingate where they remained for a short time. While there, Agent Dodd selected the site of Fort Defiance as the first Navajo Agency headquarters. Here, in October of 1869, sheep were distributed to the destitute Navajos to replenish their herds decimated during the Carson campaign and their forced confinement at Fort Sumner. Being excellent herdsmen, the Navajos again built up their flocks, and sheep formed the basis of their economy for nearly a century.

The first school on the newly-created reservation was started at Fort Defiance late in 1869, with Miss Charity A Gaston as the first teacher; the first mission was built in 1871, and the first regular medical service began in 1880.

As the Navajo population grew and the reservation was extended by the acquisition of more land, it became increasingly difficult to administer the entire area from one single agency at Fort Defiance. Accordingly, five superintendencies were established: At Fort Defiance, Crownpoint, Shiprock, Leupp, and Tuba City. In 1935 these were coalesced into one Navajo Agency which was established at Window Rock, Arizona, with Chester E. Faris as Superintendent. Twenty years later - in 1955 - five sub-agencies, with sub-agency superintendents responsible to the General Superintendent at Window Rock, were established at Fort Defiance, Chinle, Tuba City, Crownpoint, and Shiprock. In January, 1966, Window Rock was established as an Area Office and the status of the five sub-agencies became that of Agencies. Today Fort Defiance, as in 1868, is again the administrative center for its agency.

The Fort Defiance Chapter, one of more than a hundred such installations on the reservation, has for many years been an active force in the local political life of the community, and the Fort Defiance Chapter House, built about 1962, functions as a meeting place for Navajos to discuss and settle problems at the local level.



SOMETHING ABOUT GANADO AND THE PUEBLO COLORADO VALLEY

The Navajos refer to Ganado As Lok'aa nteel, "Wide Reeds." In 1837 a Mexican army officer called the location Pueblo Colorado, referring to the picturesque stream that borders the present community on the northwest, which in turn was named for a Pueblo ruin nearby called Kinlichee, "Red House," or in Spanish "Pueblo Colorado." The modern name was derived from Ganado Mucho, known to the Navajos as Totsohnii Hastiin, "Big Water Clansman," the last great Peace Chief of the Navajos, who was a signer of the Treaty of June 1, 1868.

The earliest inhabitants of the region, known from archaeological records, were the Anasazi (the enemy ancients) whose pithouse dwellings and later multi-roomed structures were found at Kinlichee Navajo Tribal Park east of Ganado, as well as along the Pueblo Colorado Valley and other outlying regions. The area was abandoned by the Anasazi about 1300 A.D. It is believed that some of these people migrated westward to the Hopi area while others went southeast to the Zuni country.

The earliest known Navajo occupancy of the area so far, determined from tree-ring evidence, dates in the early 1760's. A fortified crag, on which the remains of eight forked-pole hogans are located, has produced eight tree-ring dates. The hogans had been bult behind a defensive wall across the narrow neck that joins the crag to Ganado Mesa. The Ganado region as yet has not been fully explored archaeologically. When it is, a clearer picture of the prehistory of the area will emerge.

In 1776 when Fray Silvestre Velez de Escalante, a young Franciscan Missionary at Zuni, passed through the area on his return from Hopi, he noted Navajo horses in the valley at a place he called Cumaa, and a year later his map-maker, Don Bernardo de Miera y Pacheco, drew two small hogans at the place he labelled "Cuma" on the map he drafted as a result of explorations made on a trek to the Grand Canyon and return. These names evidently refer to Ganado.

Although the Spaniards and Mexicans after Escalante undoubtedly crossed the Ganado region many times, little survives of record as to the inhabitants of the area.

In 1858, Lt. Joseph C. Ives, on his way to Fort Defiance from Hopi, passed through the area and described it as containing countless herds of horses and flocks of sheep and as being one of the most thickly populated sections of Navajo territory.

In the same year, 1858, war broke out between the Navajos and the United States, and during the next few years several punitive expeditions passed through the area.

In 1863, Colonel "Kit" Carson, who had been ordered to subjugate the Navajos, found many of their cornfields along the Pueblo Colorado Wash. After a devastating campaign he succeeded in subduing the Navajos, and while they were in exile at Fort Sumner in eastern New Mexico, the Ganado area and Pueblo Colorado Valley lay idle and uninhabited except perhaps for a few Navajos who remained well hidden there. Since their return from captivity in 1868, however, the area has since sustained a large segment of the tribe.

The community of Ganado is located on State Highway 264, which crosses the Navajo Reservation from east to west. It is 30 miles west of Window Rock, the Navajo capital. The town is pleasantly tree-shaded, in contrast to the multi-colored barren hills around it. Besides two trading posts - and one at Round Top, not far away - there are a 54-bed hospital dedicated in 1963, a Presbyterian mission, and the famous Hubbell Trading Post and residence, a site of major importance. The mission, with a school and hospital, was established in 1901, and has been a contributing factor to the education of the Navajos in the area ever since. In September of 1970, the College of Ganado commenced operations at the Sage Memorial Center, a Presbyterian installation.

The Hubbell Trading Post started business on the present site in 1878, when John Lorenzo Hubbell bought out the previous trader. Hubbell was one of the most interesting characters of the Southwest. His generosity and hospitality were renowned far and wide, and many famous persons, from U. S. Presidents to artists and writers, shared his friendship. The Hubbell Trading Post and home, complete with furnishings indicative of the interests of such a person and his family, are now a National Historic Site. Visitors can see here how the trading posts of pioneer days appeared, and what constituted comfort and pleasure in a residence so far from everywhere.

There has been a trading post in the Ganado area since 1871, when a small store was built near Ganado Lake, not far from the present community. Shortly afterward another post was erected on the site of the present one, and it was this store that Hubbell purchased.

The Navajos found a trading post in the vicinity convenient, became acquainted with the trader, and in a short time the store was a center for the activities of the local people. In this way was formed the nucleus of present Ganado, which has grown to the north and east of the post.

Unlike other reservation communities, Ganado is not a Government installation. Hubbell's post and the mission, with its school and hospital, as well as a fine elementary school and a new high school and now the College of Ganado constitute the main buildings. There are also filling stations, a postoffice, a small cafe, and numerous dwellings. A paved road leads to a junction 8 miles to the west which points to Chinle, Canyon de Chelly, and other places of interest to the north. At this junction Highway 264 continues west to the Hopi country and on to Tuba City; a paved road leads south down the Pueblo Colorado Valley to Greasewood; from there a graded road continues south and west to Bitahochee, thence south the road is paved to Holbrook. A road runs south from Ganado through Klagetoh, to meet Highway 66.

SOMETHING ABOUT CHINLE

Chinle, Arizona is located on Navajo Route 8 at the mouth of Canyon de Chelly. Visitors from the north may leave Navajo Route 1 near Mexican Water between Kayenta and Shiprock. Visitors from the south should turn north at the junction of Routes 8 and 3 about 8 miles west of Ganado.

The location has long been within an area of extensive Navajo farmlands along the Chinle Wash to the north and up both Canyon de Chelly and Canyon del Muerto. Canyon de Chelly's name derives from a combination of the Spanish and Navajo words for "canyon." The name Canyon del Muerto was coined in the late 19th century when a number of prehistoric mummies were found in rock shelters in the canyon. Chinle is derived from a Navajo term meaning "water outlet", referring to the mouth of Canyon de Chelly.

Many expeditions passed the site of the present town. The earliest that can be documented with certainty is that of a Spanish military officer, Antonio Narbona, in January of 1805, which emerged from the canyons at the mouth following the massacre of 115 Navajos. Vizcarra's expedition also camped near this point in 1823 and engaged in a brief skirmish with Navajo warriors near the mouth of the canyon. In 1849 Colonel Washington led United States troops over nearly the same route followed by Vizcarra and concluded a treaty with the Navajos while camped near the mouth of the canyon. This was the first of the two treaties with the Navajo Tribe ever ratified by Congress, although Washington's expedition did more to stir up trouble than to establish peace, largely due to rash orders given to fire on a crowd of Navajos at Tunicha, resulting in several deaths, including that of an old and respected Navajo leader named Narbona.

In 1851 Colonel Sumner invaded the Canyon with a part of his force, the remainder having been left at Canyon Bonito to establish Fort Defiance. Like Narbona's troops before them, Sumner's men survived the experience only because of their superior fire-power and were very happy to leave the narrow confines of the canyon.

Kit Carson's troops destroyed fields of corn and other crops along the Chinle Wash in 1863, and in 1864 two detachments of his forces entered the canyons from both ends and cut down all the peach trees that they could find. This and similar devastation throughout Navajo country forced many Navajos to surrender to exile at Fort Sumner, many miles to the east on the Pecos River in eastern New Mexico.

Barboncito, principal chief of the Navajos during the Fort Sumner period, and first signer of the treaty concluded there June 1, 1868, was from the Canyon de Chelly area. He lived only a short period after the Navajos returned from captivity. He died in March of 1871 after an illness of 87 days.

With the signing of the final treaty in 1868 the Navajos were allowed to return to their homes.

Chinle again became a center of Navajo population and by the 1880's was also a center of trade. The first trading post was established there in 1882, the first mission in 1904 and the first school in 1910. Archaeologists soon became interested in the well preserved ruins dating from prehistoric times and early work was done in the nearby canyons by many of the pioneer researchers of this subject. Canyon de Chelly National Monument was established in 1931 with its headquarters at Chinle.

Chinle now has gas stations, stores, motels, cafes and restaurants to serve the tourist, as well as a large campground and visitor center maintained by the National Park Service. The Navajo Tribe has a ranger stationed there, operates a branch of the Tribal Arts and Crafts Guild at the main junction as the town is entered; and has erected a civic center where community activities take place.

SOMETHING ABOUT TUBA CITY

Although the written history of Tuba City extends back less than 200 years, the area has been inhabited since earliest times. Dinosaurs left their tracks in several places. Prehistoric horses, bison, camels, elephants, and other animals frequented the nearby springs, for their teeth were discovered when the springs were cleaned out. Artifacts such as projectile points, choppers and other tools, indicate that early man lived and hunted thereabouts.

The first signs of settled habitation are basket-maker cists: pits in the ground walled with stone slabs. Following these, a somewhat later people built houses of stone, which developed into small communities. These people were attracted to the area by the almost unfailing springs, which allowed for considererable agriculture.

Presumably, the Great Drought of 1276-1296 caused the abandonment of this area as well as the greater part of the Southwest in general. It may be considered that for a century, perhaps, the land lay fallow while the springs recovered. As soon as possible, however, the early tribes nearby moved in. By June, 1776, Fray Garcés and Fray Escalante, who visited the place at about the same time, recorded that the area was being farmed by Indians whom they identified as Havasupais and Hopis. These Indians were cultivating not only the ground around the springs, but also the Moencopi valley below the bluff on which Tuba City stands. There has probably been continued occupancy ever since that time. After the Havasupais left, the Navajos soon moved in.

In 1875 a party of Mormon explorers came to the area, and three years later they laid out the townsite of Tuba City. One or two of the houses still in use there were built in Mormon days, using blocks of dressed stone from the nearby prehistoric ruins. It was later discovered that the town had been built on Indian land to which they could not acquire title, and in 1903 the United States bought their improvements for $45,000 and made Tuba City the agency for the Western Navajo Reservation. When the Navajo Agencies were consolidated, it became a sub-agency, but now is again an agency.

The Tuba City area is known by the Navajos as Tonanesdizi, Tangled Water, because of the many springs that apparently interlace below the surface of the ground, to appear as the source of several reservoirs. These springs, which have always been such an attraction to man and beast, have made Tuba City the oasis of the desert country thereabout. The water is excellent and has never failed since the Great Drought.

Because of this, the community is progressing at a steady pace. There are now a community center which draws entertainment attractions of the highest order, a high school, a Public Health Service Hospital, a Law and Order unit, a new postoffice, and enlarged boarding and public schools. There are also a supermarket, several filling stations, and a restaruant at the Tuba City City junction. A Navajo Tribal Ranger is on duty, who can advise visitors about points of interest, camping, and the like.

Several camp grounds are located close to Tuba City; one is at Pasture Canyon, a mile east, and two are along the road to the west between Tuba City and Highway 89. Another is about six miles to the southeast, and still farther east, a campground perches on the western edge of Howell Mesa, both along Navajo Route 3. There is also a campground northeast along Navajo Route 1. None of them furnish water. There is good fishing at Moenave reservoir, the nearer campground to the west, and also at Pasture Canyon. These reservoirs are kept stocked by the Fish and Wildlife Department of the Navajo Tribe.

Two miles southeast of the city is the Hopi village of Moencopi, the farthest west of the Hopi villages. Although many persons of both tribes are employed in Tuba City, they retain their own language and customs, which are markedly different.

To the west is Highway 89, which is reached by a paved road that leads through strange-shaped rocks and on to the beautifully-colored slopes of the Chinle formation. Shortly after leaving Tuba City, to the right of the road against the cliffs, one sees the lush green of the two small farming communities known by the Hopi name of Moenave. About 28 miles south on Highway 89 is the turnoff to Grand Canyon, and it is about 50 miles from here to the first view of the canyon itself.

SOMETHING ABOUT KAYENTA

Kayenta is located on Navajo Route 1 at its junction with Navajo Route 18 leading to Monument Valley to the north. On Laguna Creek, not far east of Marsh Pass, its location has long been on a major route of travel. The name is derived by a rather inept Anglicization of Teehnideeh, "Boghole," a Navajo name.

The earliest report of white men passing the vicinity dates from 1823 when Colonel Francisco Salazar led a detachment north from the Hopi mesas, thence eastward into the Chinle Valley to rejoin the main body of Vizcarra's Navajo campaign force near Chinle. In 1829 and 1830 caravans of New Mexican traders traversed the area, both going to California and on their return, but the brief journal kept by Antonio Armijo tells us no more about the country than does Salazar's diary. Wars between New Mexico and the Navajo Tribe prevented any real development of the route through Marsh Pass during this period, however.

Marsh Pass was called Puerta de las Lemitas in Spanish, named after the three-leaved sumac which still grows in the region. During the summer of 1855 a group of Mormons, headed by Ethan Pettit, came to explore the area and trade with the Navajos there. In 1859 Captain J. G. Walker led an exploring expedition over Black Mesa, returning to Fort Defiance by a route similar to that taken by Salazar. A war with the Navajos in 1858 had been indecisive and both sides knew that new wars were to come. The army sent out expeditions to gain the needed familiarity with Navajo country, while their Navajo guides tried to mislead and misinform them as much as possible. The headwaters of Laguna Creek, draining Tsegi Canyon, were reported by Walker to be the home of a band of Paiutes who were at war with the Navajos. Marsh Pass was said to be as far west as the Navajos dared to go because of the hostile Paiutes beyond. The Anglo-American officers confused the name Lemita with limita and concluded that the pass was the limit beyond which the Navajos could not retreat.

War came in 1860 and Major Ed. R. S. Canby led a major campaign north and west from Fort Defiance in an effort to trap the Navajos between his troops and the Paiutes. The Navajos led them on and escaped safely through Marsh Pass. Canby wrote, "We here found to our bitter disappointment that all the statements and reports upon which we had relied were erroneous; that the Pah Utahs were not at war with the Navajoes, and that the Sierra Limita was no barrier to their further flight." The troops, with horses worn out and supplies running low, had no choice but to turn back.

The region remained little visited by whites. In 1874 Mormon emigrants travelling from Tuba City to Aneth on the San Juan River moved their wagons through Marsh Pass. Only itinerant traders and wandering prospectors disturbed the Navajos and their Paiute allies in the region for many years. The Paiutes had gradually taken on Navajo ways in their long and close association with the tribe and had become more a part of the Navajo Tribe than a band of the Paiute peoples to the northwest.

One of the outstanding Navajo headmen in the area was Hashkenéinii, "Angry Warrior," who, during the Carson Campaign of 1863-64, led his people into the deep canyons around Navajo Mountain to escape capture. They were never taken to Fort Sumner. Hashkenéinii died near Kayenta in 1909. He was succeeded by his son, Hashkenéinii Biye', who was headman until his death about 1958.

It was not until 1910 that a trading post was established at Kayenta. In 1913 work began on a school building and quarters for a "district farmer" and the school was in operation the following year under the name of Marsh Pass School. By 1916 two trading posts were doing business at Kayenta.

Since that time, and particularly since the paving of roads through the area, the attractions of Monument Valley and the value of Marsh Pass as a route have contributed to an increasingly rapid growth of Kayenta.

SOMETHING ABOUT SHIPROCK

This is the largest community in the northeastern part of the Navajo Reservation. It was founded in 1903 by William T. Shelton, Indian Agent, and derives its name from Shiprock Pinnacle, a volcanic upthrust a few miles to the southwest. The Navajo name of the town is Nataáni Neez "Tall Chief" referring to Mr. Shelton, a controversial figure but one who made a great impression on The People.

Shiprock is located on the San Juan River, which is renowned in Navajo legend and history. Here the Indians irrigated their farms and cut the tall wild grasses for hay. They forded the river at long-established crossings and traveled along well beaten trails on their horses and burros.

The first houses in the community were built of logs and adobe. The first bridge across the river was built in 1908 at a cost of $10,000, but it was washed out by floods in 1911. It was carried by the raging flood-waters a quarter of a mile downstream. In 1938 it was replaced by the present steel bridge. A coalmine to the east and a sawmill to the south were established to serve the early settlers, and in 1923 the first annual Northern Navajo Fair was held.

In the early days the Indians resented sending their children to school, and in 1909 there were only 152 pupils in attendance, mostly against their parents' consent. The small school staff consisted of three teachers. Today the Shiprock Boarding School alone has a roster of over 1,000 children who are housed in nine dormitories, and a new $180,000 public school (elementary through junior high) has been constructed. Besides the schools, a modern U. S. P.H.S. hospital, several churches, and a Community Civic Center share the mesa that overlooks the town.

Shiprock was the first community on the reservation to boast of a bank, which has been in operation for several years. The bank is a necessity, for this is a prosperous place, drawing income from many directions. The oil fields to the west contain some of the highest grade oil to be found in the United States. There is a large helium plant at the city's edge. A uranium processing installation nearby pays royalties to the Navajo Tribe and provides employment for many of the Indians, as does the new Fairchild Electronics Co.

Shiprock is the gateway to Colorado on the north, with the Mesa Verde cliff dwellings and other points of scenic interest not far away. To the east are Farmington, once noted for its fruit

orchards and later a mining center, and Aztec, site of Aztec National Monument. To the west is the only spot in the United States where four states come together - the famous Four Corners. Also to the west is a region of great natural beauty and interest, culminating in the awe-inspiring Monument Valley, which is served by Navajo Route 1, better known as the "Navajo Trail". Shiprock is reached by Highways 666 north and south and 550 from the east.

SOMETHING ABOUT SHIPROCK PINNACLE

The Navajos call it Tse bi dahi, "The Rock With Wings." White men, long ago, thought it looked like a ship plowing through a sea of cinders, and named it accordingly. Under any caption, it remains mysterious and enchanting, a great double-pointed pinnacle flanked by long upright walls of solidified lava. Against one of Navajo-land's magnificent flaming sunsets, it presents a spectacle, once seen, to be remembered forever.

There are many stories about the enchanted spire. One of the most interesting, recalling the fairy tales of Europe, relates the adventures of Nayenezgani, the Slayer of the Enemy Gods. His mother had told him about the Tse'nahale, a pair of creatures resembling gigantic eagles, that lived on The Rock With Wings, and who caught and devoured people. The male ate only men, the female only women. The pair were fierce and strong, and it was feared that soon they would destroy everyone.

Nayenezgani, with his magic powers, had no fear of them or of any other evil thing. He approached the Rock boldly, and as he neared it, he heard a tremendous noise overhead like the sound of a whirlwind. This was the male Tse'nahale. After swooping at him several times, the creature seized him in its great talons and flew with him to the top of the Rock.

There was a broad ledge on the side of the Rock, where the Tse'nahale had their nest. Onto this ledge the monster bird dropped our hero from a great height, hoping that the fall would kill him, but Nayenezgani had a magic feather given him by Spider Woman, and this saved him.

Besides the feather, he also had brought along a bag filled with the blood of a monster that he had slain previously. He cut this open, letting the blood flow over the ledge to give the impression that he had been killed.

There were two young Tse'nahale in the nest. They came near, thinking to have such a feast as they so often had enjoyed before. The father bird had flown away in search of other prey, and left Nayenezgani to his fate.

Our hero learned from the young monsters that their parents would return when it rained, and when the male Tse'nahale alighted on a nearby rock he hurled a lightning arrow at the creature and sent him tumbling to the foot of the Winged Rock, dead. He treated the female in the same manner as soon as she approached.

The young ones began to cry, "Will you kill us, too? they wailed. "No," replied Nayenezgani. "Full-grown, you would be

things of evil, but I will make you things of use." He swung one of the creatures through the air, turning it into a beautiful eagle. Treating the other in the same manner, he changed it into an owl. "In the days to come," he told it, "men will listen to your voices to learn their future."

Having accomplished his purpose, Nayenezgani decided to return home, but he found that his magic did not include aiding him to descend from the rock. As he stood there wondering what to do, he saw Bat Woman walking below, and called to her for help.

She climbed up beside him, and showed him a carrying basket that she bore on her back. "Get in, and I will carry you down," she said, but he saw that the basket hung on strings as thin as spider-web, and hesitated.

She noticed his uncertainty, and reassured him. "Fill it with stones, and you will see that I speak the truth," she told him. The strings held under this load, and Nayenezgani then entered the basket.

"Shut your eyes, and do not open them until we reach the bottom," she directed him. At first he followed her instructions. Presently he heard a strange flapping noise (which must have been her bat wings fluttering), and was so curious that he ventured to look. Immediately they fell to the bottom of the Rock, but managed to land unhurt. From here Nayenezgani returned home.

There are other tales about Shiprock, but the above is the one recorded in legend. It is a sacred place to the Navajos, and because of this, they do not wish anyone to climb it.

The Pinnacle itself is an igneous intrusive plug of Tertiary age. There are three prominent dikes radiating from the Pinnacle, all composed of this same mineral.

The Pinnacle rises abruptly to an elevation of 7178 feet above the surrounding plain, which has an elevation of approximatley 5500 feet. It has been climbed by professionals, several times, but at present the Navajo Tribe refuses permission to everyone desiring to scale its height, no matter how skilled and experienced. Several tragic accidents and deaths have occurred in the past during attempts to ascend it. The Peak is to be admired and photographed, but it must not be climbed.

SOMETHING ABOUT CROWNPOINT

East and north of Gallup, New Mexico, in what is known as the "checkerboard" area, is the community of Crownpoint. This is the gateway to Chaco Canyon National Monument from the south (through Thoreau on Highway 66 - now Interstate 40).

A paved road extends from Thoreau north through Crownpoint, continuing west through Standing Rock and Coyote Canyon, joining highway 666 between Mexican Springs and Twin Lakes.

Only a few years ago Crownpoint was a sleepy little community with a school, a hospital, the Agency, and two trading posts as its main features. Suddenly, it seemed, it began to grow rapidly. To one who has not visited it during this period of expansion, it is now a bewildering composite of schools, hospital facilities, a chapter house, Agency buildings, a housing complex and other improvements, spreading over the low hills to the east of the old compound.

The drive to Crownpoint is interesting, winding as it does through flat country, dipping through Satan's Pass with its high bluffs, to emerge in somewhat flat land again. Off to the east one can descry the lone standing wall of kinya'a, "Standing House," marking all that is lift of the ancient Pueblo village from which came the ancestors of the Kiyaa'aanii Clan of Navajos.

The Crownpoint area is sparsely settled country in every direction. Crownpoint itself was founded in 1907 as the Pueblo Bonito Indian School. The first agent there was Samuel F. Stacher. At that time it must have seemed as far away from civilization as the moon. It grew into its present importance because of the expanded need of the Eastern Navajo people for a central meeting place where they could resolve their complex grazing and land problems.

From 1907 to 1935 Crownpoint was the eastern Navajo Agency. In 1935 this Agency was consolidated under Window Rock with the others on the reservation, becoming a district. Twenty years later, it was declared a Sub-agency, and when the Navajo Area Office was created in 1967, it again became the Eastern Navajo Agency.

President Theodore Roosevelt, on November 9, 1907, had set apart for the use of the Indians an addition to the Navajo Reservation which included a wide expanse of territory to the north, east, and south of Crownpoint, including the compound. This act

withdrew the area from its "checkerboard" status. However, President William H. Taft, by his Executive Order of January 16, 1911, restored to the public domain all of this territory not allotted to Indians or otherwise reserved. The compound on which Crownpoint was built originally was withdrawn long ago for administrative purposes by the Federal Government for use of the Bureau of Indian Affairs.

The "checkerboard" area referred to was so-called because of the complex pattern of land tenure throughout the region. Over much of the area, ownership of alternate square miles was held by certain parties, while those in between were owned by various others. Interspersed among these were several hundred Navajo allotments as well as tribally-owned lands. Through legislation, land exchanges, and tribal purchases, the problem is gradually being resolved, and tracts are being consolidated so that lands owned by an individual or by the tribe will become in some measure adjacent, which will better facilitate the control of Navajo grazing and agriculture. The territory administered by the Eastern Navajo Agency spread to its present extent through acquisition of land title and consolidation. Although the region is still referred to as the "checkerboard area," this appellation, as explained above, is not now so applicable.

One of the most important Navajos of the Crownpoint area was Becenti, friendly and cooperative with the Indian Bureau all his life. His father was Becenti Sani, who met with the Navajo chiefs in 1868 at Fort Wingate to determine the boundaries of the Navajo country.

SEVEN WONDERS OF THE NAVAJO WORLD

MONUMENT VALLEY

ONE OF THE SEVEN WONDERS OF THE NAVAJO WORLD

Probably the best way to go to Monument Valley is via Kayenta. This way, a few formations such as Agathla and Owl Rock, between which the road passes, prepare the visitor for the vast panorama of great monoliths holding up the sky. No two are alike; even the "Mittens," dropped into the Valley by some careless giant of story-book days, are not exactly twins.

Seen alone, each formation or group of formations is fantastic enough, but a great Valley filled with such immense monuments, formed and shaped by the elements, is almost too much for the mind to grasp. A fourteen-mile drive through only a small section of the area presents views of such wonders as the Three Sisters (two tall spires guarding a smaller one, the whole group forming a perfect letter W against the sky), Elephant and Camel Buttes, Merrick and Mitchell Buttes, Sentinel Mesa, Gray Whiskers Butte, Spearhead, Raingod, and Thunderbird Mesas, the Totem Pole, the Hub, the North Window, and the Yeibichai Dancers.

Every turn in the winding road exhibits a new and enchanting view to the beholder. The great pinnacles are not crowded together. In the Valley-"Land of Time Enough and Room Enough"-one can view every formation in perspective. This, of course, makes photography a delight.

One may be familiar with many of the group formations from seeing them pictured in magazines; such photogenic scenes have been shown far and wide. Still, no two views are the same, for the light changes with fascinating irregularity, adding or subtracting color at its whim. The view through the North Window is an example: framed between great solid masses of stone, the distant formations, rendered small and delicate by distance, may be pink, purple, blue, gold, or whatever hue Nature chooses for her spotlight.

A rainstorm in the Valley is awesome but beautiful. Dark clouds, laden with what the Navajos term "he-rain," take possession of the pinnacles, enfolding them until they disappear from view, only to emerge among shafts of silver sunlight as the clouds shift.

The People of the Valley, the Navajos, whose hogans are sparsely distributed among the pinnacles, are as fascinating as their Valley itself. They are a handsome people, reserved yet not unfriendly, who go about the business of living among the splendors of their background in an entirely practical manner. To their industries of sheepraising and weaving they have added another occupation, that of posing for pictures. They greatly appreciate the small added income provided by this means, and certainly they

are worth the small fee. The slight, delicate figures of the Navajos bring vitality to the ponderous monoliths among whom they live so confidently, as if assured of their protection.

What caused this Valley of the Giants? How did these enormous formations happen to be placed in such an arena? Their past history is as fascinating as their present charm.

Seventy million years ago there was nothing here but the primeval sea. During the Miocene era, cataclysmic forces caused the Colorado Plateau to bulge upward and break apart, and the seas drained away.

Then wind and storm took over. The ancient Permian and Triassic rock was washed clear of the sediments that had accumulated under the ancient ocean. Blowing sand blasted away soft spots.

Volcanic action brought to the light of day such great igneous rock peaks as Agathla, at the gateway to the Valley.

The fabulous Monuments we see today are chiseled from Permian deposits, capped by more erosion-resistant rock dating from the Triassic period. This cap includes the durable Shinarump Conglomerate and the more easily eroded brilliant red Moencopi formation.

Look at the Valley today. In spite of its cataclysmic history, it is now at peace. Visitors of many races, from many lands, stop and register at the Observatory before going on guided tours, driving the loop trip in their own cars, or camping in view of the welcoming hands symbolized by the Mittens. Amid the awesome splendors of the Monuments, people come and go, admire and enjoy in peace one of the Seven Wonders of the Navajo World.

How To Get To The Park

Monument Valley Navajo Tribal Park is located in the southern Utah County of San Juan and in the northeastern Arizona county of Navajo. The area is reached from the north by means of Utah Route 47 which is paved all the way from Monticello, Utah. The route from the south is by way of Flagstaff and Tuba City, Arizona. The traveler should head north on U.S. 89 to the Tuba City junction, then east on Navajo Route 1 through Tuba City to Kayenta, Arizona. Then north on Navajo Route 18 to the Park access road. To reach the area from the east, travel along Navajo Route 1 to Kayenta, then north on Route 18.

CANYON DE CHELLY

ONE OF THE SEVEN WONDERS OF THE NAVAJO WORLD

The known history of Canyon de Chelly (pronounced de Shay), one of the Seven Wonders of the Navajo World, dates back to the time of the Basket Makers, who well before the beginning of the Christian era occupied the region. Because of the steep cliffs walling in the river bed, the canyon has been for ages a refuge for besieged peoples and a living-place for those who could not survive far from its protecting embrace. The Navajos, seeing in it an ideal shelter from the encroaching whites, took residence in it as early as the 1600's, and some members of the tribe have lived there ever since.

Navajo legend tells that the ground burst open because of water poured onto a great fire, and claims that one can still see where the sides of the canyon would fit together if they could be brought close. No doubt fire and water actually had their share in forming the stupendous panorama of shape and color.

This is a canyon complex: Monument Canyon and Canyon del Muerto, as well as many side gorges, form wide chasms in the earth. To the viewer from below, every turn in the road presents a new study in form and color. High, sheer red-brown cliffs rise majestically from the canyon floor with its border of malachite-green cottonwoods. There is blue in the shadows, a blue that is a pale reflection of the intensely azure sky. Where the sun strikes, brilliant red tones shade into pink, brown, orange, and even purple in the shadows.

As one gazes enraptured at the ever-changing scene, strange forms appear: groups of people, rock castles, enormous creatures of antediluvian days, some a thousand feet tall, seem to emerge from the rock to confront one. How microscopic seems the human being surrounded by such stupendous creations of nature! Sometimes a person emerges from the canyon almost with a sense of relief at being released from the overaweing escarpments of these precipices.

The ancient people felt no such awe, however, as evidenced by the many cliff-dwellings tucked into every available cranny in the walls. Look where one will, in Canyon del Muerto especially, small windows will gaze back, seeming to suggest that they have seen strange sights in the centuries since these walls were built.

The Ancient People pecked, carved, and painted pictures on the enduring rocks, and these, too, may be seen in many places. The first Christian cavalcade to traverse the canyons is perpetuated in paint, and a fiery battle between Navajos and Utes is depicted in a panorama covering a large wall.

One may also drive along the rim of the canyon and gaze down at scenes of unequalled beauty and interest without taking the longer tour through them. Following the markers, one looks across at White House ruin nestled like the home of some small bird in a vast monolithic wall. The Women's Trail, once used by Navajo shepherdesses with their flocks, forms an easy descent into the canyon and leads across the stream to the other side, where the remains of mysterious White House may be seen close up. Other viewpoints include Navajo corn fields and peach orchards, with sometimes a wagon drawn by two patient horses plodding along the sandy canyon floor. The great monolith that is Spider Rock stands out like a great needle pointing to the sky. At its base, scarcely to be seen by human eyes from the rim above, are the remains of prehistoric houses. A Park Service plaque at the overlook relates the legend of Spider Rock.

Be sure to stop first at the Visitor Center at the mouth of the canyon, where Park Rangers will explain something about the sights you are to see. The regular season opens around the middle of May and continues until early October. Tours may be arranged, but the use of private cars in the canyon is discouraged.

Canyon de Chelly National Monument is under the jurisdication of the National Park Service, but the land and the past belong to the Indians. The resources are theirs, and for all purposes this is private property, which, however, you are cordially invited to visit.

RAINBOW BRIDGE

ONE OF THE SEVEN WONDERS OF THE NAVAJO WORLD

The sandstone formation that crops out in so many areas of the Navajo reservation is especially susceptible to the effects of wind and weather. Nature has sand-blasted her way through many such rocks - Window Rock, for example - and in Rainbow Bridge she has produced her finest and most magnificant sculpture.

Hidden in a country guarded by steep and grotesque rocks, passages once too narrow for even a horse to enter, and fearsome heights, it was first discovered in ancient times by Indians who somehow made their way to its graceful span. In 1909 Nesja Begay, a Paiute, guided the first white men, Byron Cummings, W. B. Douglass, and Richard Wetherill, to the foot of the rainbow.

The lovely, almost perfect curve of salmon-pink sand stone is said in Navajo legend to be a solidified rainbow, a bridge across what once was a rushing torrent, over which a mythical hero traveled to safety when trapped by the fierce current. The arch is 309 feet high with a maximum width of 278 feet. Such a building as the National Capitol in Washington might stand under it without grazing its dome. The beholder, however, is happily aware that he has left the city's towers far behind him, and that only the Holy Ones of Navajo myth inhabit the area.

An all-day tour on Lake Powell, culminating in a walk of about a mile, is one access to the fabulous span. Or, on the other hand, the more adventurous may take a pack trip from Navajo Mountain Trading Post through out-of-the-world scenery to the rainbow over which the hero of legend moved to safety.

In either case, the unspoiled grandeur of this remarkable scenic wonder is certain to impress the beholder with the realization that there still are places in the Southwest where Nature alone has produced her finest works of art.

THE WINDOW AT WINDOW ROCK
ONE OF THE SEVEN WONDERS OF THE NAVAJO WORLD

Back in 1892 Charles F. Lummis, famous Southwestern explorer and writer, reported:

"There is a curious natural bridge near Fort Defiance, N.M. It has an arch of only about sixty feet, but is remarkable because it was carved not by water but by sand-laden winds, as are some of the most beautiful and fantastic erosions of the dry southwest."

One of the most photographed places in the Southwest, Window Rock still is one of the least mentioned in print. Perhaps this is because it is difficult to describe. One writer did say that "it looks as if it had been made by the poke of a giant's finger." But to an imaginative person who sees it in all its strange beauty, it is a window to cerulean skies and fleecy white clouds, or dark gray stormy overcasts slashed with lightning - a window open to the moods of the heavens.

A few years ago part of the "ceiling" of the Window broke off and fell crashing to the earth beneath. Since that time it has been forbidden to climb the rock, which is now fenced so that it must be viewed from a respectful distance. The sandstone, of which so many of the scenic wonders of the Navajo reservation is composed, is susceptible to deterioration - in fact, its very softness is the reason for the Window being there, since it was bored through by whirling sandstorms. For this reason, the Navajo Tribe has wisely refused permission to climb it or any other of the majestic monuments on the reservation. Too, Window Rock is a sacred place to the People. A spring once flowed just below the Window, and from this spring was obtained clear, pure water, one of the ingredients used in the Tohee (Water Way) Ceremony, believed to bring rain.

Centuries ago, attracted by the immense arch that frames the sky, people came to use the water from the spring and to mark their ritual symbols on the rock. The painted and pecked figures extend only a short distance on either side; apparently they were intended to belong to the Window only. Fragments of pottery found here establish the fact that these admirers of the Window lived in this area a thousand years ago. Perhaps others, who left no trace, were here earlier.

The Rock itself is of Jurassic age and is part of the great Defiance uplift formed eons ago by the restless surging of the earth's crust. How many thousands of years passed while the winds of time scoured the great hole in its facade, it is impossible to say, but the Window itself would never have been formed if there had not been an uplift and subsequent erosion.

Certainly, as late as fifty years ago no one dreamed that Tsegahozani, "The Rock With a Hole In It," would look upon the capital of the Navajo Nation: Window Rock, Arizona. Daily, hundreds of men, women, and children, Indian and white, pass beneath it, and few enter the buildings, and administrative headquarters of the Tribe, without casting a friendly glance at the Window of the sky.

BETATAKIN CLIFF-DWELLING

ONE OF THE SEVEN WONDERS OF THE NAVAJO WORLD

Built in a gigantic, almost perfect half-bowl tilted on its side, Betatakin has defied wind and weather for centuries. The name means "Hillside House," and because of the steep slope from the rear of the cave, the ancient people built their homes on a series of terraces so that the walls should not slide into the canyon below.

Building with the materials available - rock and mud reinforced with branches from the trees in the canyon - they erected a 150-room apartment house. More than a third of the rooms were residential; there were about thirty storage rooms, and two were devoted to the grinding of corn and seeds. Being religious people, the builders set aside six semi-subterranean rooms for kivas, ceremonial chambers where religious rituals and other functions were held. All of these structures were constructed around thirteen open courtyards or plazas.

A spring below the cliff-dwelling furnished water for domestic purposes. The people farmed on the flats down in the canyon. For some years prior to 1300 A. D., they lived in peace in this secluded region. Their nearest neighbors were settled in other canyons a considerable distance away.

The people whose labor built this great community dwelling were known as the Anasazi, a Navajo word meaning "the ancient enemy ones." They sought out and inhabited many other rock shelters in the general region, but none of the cliff-dwellings that they built were as spectacular as Betatakin. The cave, only 150 feet deep at its greatest depth, is 450 feet long, and it was an architectural achievement for people with none of the modern materials or tools to conceive and build a settlement of this scope.

The Anasazi inhabitants of Betatakin seem to have lived in their intricate habitancy for only about sixty years. Why they ever abandoned such a fine location is still a question, perhaps best answered by pointing out that the great drought of the late 1200's forced many cliff-dwellers to leave their homes and seek locations elsewhere. No doubt other factors such as disease, internal strife, or warfare with intruders also contributed to the desertion of these great population centers.

At the visitors' center, one is directed to a trail that leads around a spur of the canyon rim opposite this enormous cliff-dwelling, the best vantage point from which the entire colony can be seen. Another longer trail takes one down into the canyon and to the ruin itself. There one may speculate on the lives led by cliff-dwellers energetic enough to build a 150-room apartment house in a cave.

GRAND FALLS ON THE LITTLE COLORADO RIVER
ONE OF THE SEVEN WONDERS OF THE NAVAJO WORLD

In the cataclysmic days when Nature boiled over in the Southwest, a tongue of lava flowed across the bed of a stream that meandered north and west to join the mighty Colorado river, many miles away.

There was enough water-power in those early days to force a passeage around and over the lava. Today the river - when there is enough run-off from heavy rains upstream to the south and east - falls over the rocks in a series of cataracts until it reaches the channel below.

One cannot view such a muddy cascade at all times; generally this part of the river is dry. But to see it in flood, with the water leaping and falling, and the deluge breaking into bubbles of foam along its down ward way, is to behold a rare and exicting sight.

Because the flow is so sporadic, the plunging waters stir up loose earth deposited by the winds for months at a time, and the effect is that of a cascade of dust. Even the rising spray seems to be formed of the powdery stuff, and one can almost smell the dust as it hangs suspended in the atmosphere.

The Little Colorado is one of the most capricious rivers in the United States, demonstrated by the fact that from the mountains, in the south, it flows in a narrow, sparkling stream, very different from the swirling, muddy deluge that occasionally cascades over the stepped rocks at Grand Falls.

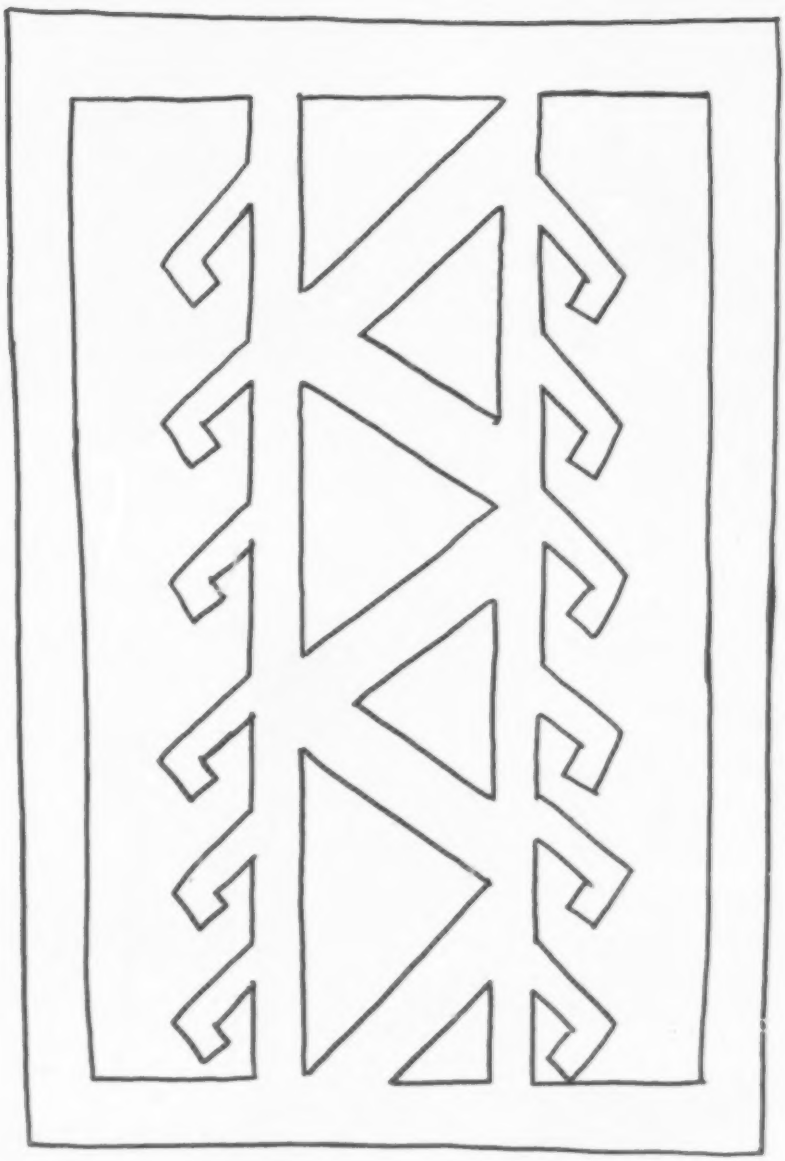
No other river can boast of including two of the Seven Wonders of the Navajo World within its length. Read on, then, about the strange gray gorge that terminates it. Once it sparkles, once it cascades, and then it settles into grim activity.

GORGE OF THE LITTLE COLORADO RIVER
ONE OF THE SEVEN WONDERS OF THE NAVAJO WORLD

According to maps, the Little Colorado river flows into the Grand Canyon. There the resemblance ceases, for no two canyons could be less alike than these. Visit the Little Colorado River Gorge on your way to Grand Canyon, and you will observe the striking differences.

The narrow gorge of the Little Colorado conceals an astonishing depth. The walls are almost colorless, gray, grim, and forbidding. Only an occasional Navajo camp along its rim reveals that the Indians have no fear of this formidable chasm beside them. They are children of Nature, and it was the forces of Nature that dissevered the confined walls of the gorge from each other. The Navajos regard it as just a part of their diversified land. The visitor, however, views it with admiring eyes and awesome wonder.

This scenic wonder is a Navajo Tribal park. Rest areas with ramadas, fireplaces, and picnic tables provide leisure for the weary sight-seer. Here he can catch his breath before going on to lose it again at the majestic beauty of the Grand Canyon.



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Twenty-four miles south of Ganado, is Wide Ruins, Arizona, locale of the Navajo stories SPIN A SILVER DOLLAR and PAINT THE WIND. TRADERS TO THE NAVAJO is the story of the famous Wetherill family at Oljeto, Arizona. The book LAND OF ROOM ENOUGH AND TIME ENOUGH deals with the Monument Valley area. LAUGHING BOY, a Navajo story, is a Pulitizer prize-winning classic.

MUSEUM AND RESEARCH DEPARTMENT OF THE NAVAJO TRIBE
(Available at the Navajo Tribal Museum)
No C.O.D. or Stamps

	Price
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